



JEWISH LIFE

IN THE EAST

UNIVERSITY OF TORONTO



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JEWISH LIFE IN THE EAST



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BY

SYDNEY MONTAGU SAMUEL

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LONDON

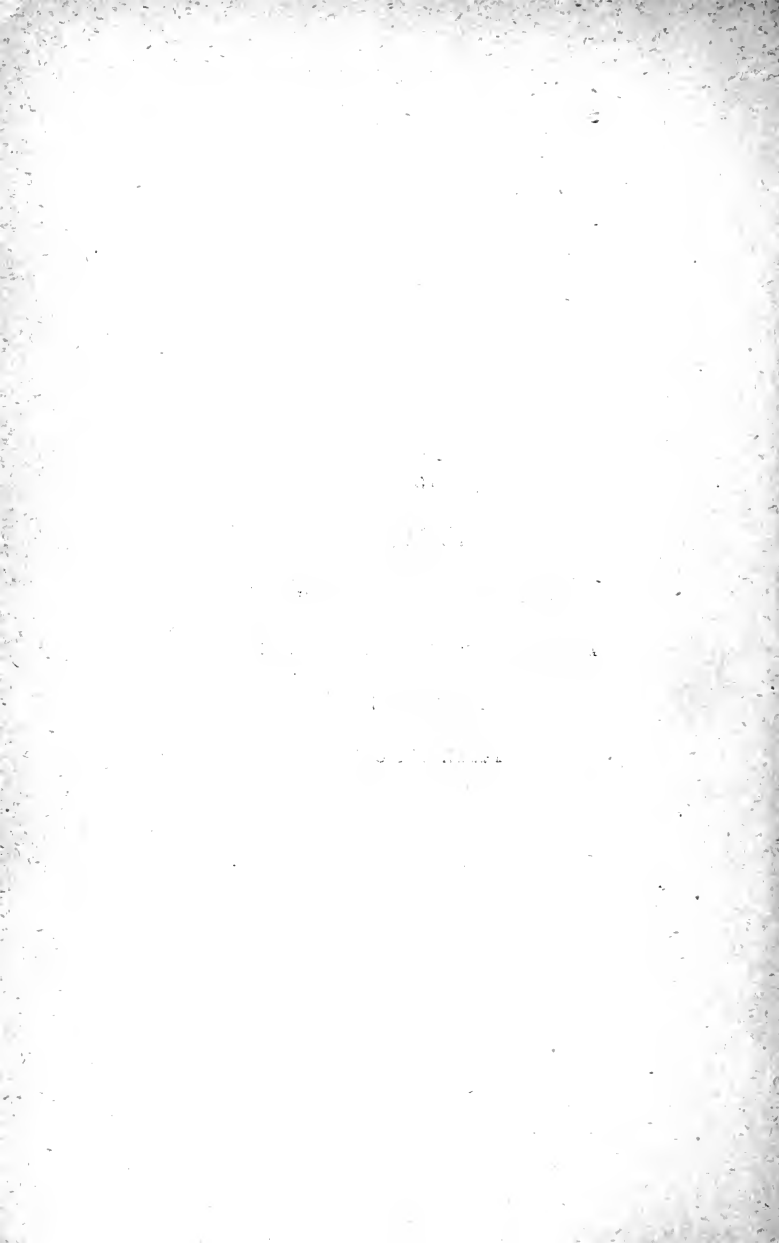
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TO
S. M.,
IN TOKEN OF AFFECTION,
A FOLLOWER IN HIS FOOTSTEPS
DEDICATES
THIS BOOK.



PREFACE.

THE following pages contain the results of an investigation which I made, in the months of October, November, and December, 1879, as to the moral and physical condition of such of my brethren in race, as are domiciled in the "Holy Land" and other parts of the East.

A quest for the recovery of lost health was the motive of my journey, and the absence of other set plan or purpose, will account for the sketchy character of these papers.

For the sake, possibly, of the large amount of purely descriptive matter which they contain, many of these sketches upon making their appearance in the *Jewish Chronicle*, were reproduced in the various Christian sectarian journals, as well as in general newspapers, both British, American, and foreign. This circumstance must

serve as the excuse for the present collection of them in the form of a book.

The non-Jewish reader will kindly bear in mind that if I appear to dwell unduly upon the defects of my brethren in the East, it is because their merits are already well-known to their co-religionists in this country. The appendix contains an opinion of Sir A. H. Layard, confirmatory of my own ; an exposition of Mr. Lawrence Oliphant's admirable scheme for the colonization of Palestine by Jews ; and a reprinted "leader" on the same subject.

S. M. S.

LONDON, *June*, 1880.

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JEWISH LIFE IN THE EAST.



THE JEWISH QUARTER OF CAIRO.

IN sharp contrast to the proximate Pyramids and other colossal relics of bygone Egyptian splendour ; in sharper contrast to the surrounding Desert with its ever-shifting sand and its strings of camels ; in sharper contrast still to the broad streets, magnificent mansions, and luxuriant, well-watered gardens laid out by the deposed Khedive, whose ambition it was to make of Cairo an Eastern rival to the Western gaiety of Paris—an ambition, like so many other human aspirations, destined only for non-fulfilment—the bazaars of the Egyptian capital, teeming with noisy life, and full of bustle and variety, offer to the traveller a spectacle replete with novelty, and of never-ending interest. Here, in narrow, tortuous streets, the *petit com-*

merce of the great city is conducted, and the tourist finds the completest realizations of the scenes depicted in the Arabian Nights. In fact, with the exception that Manchester goods and Sheffield cutlery form no inconsiderable portion of the wares offered for sale, nothing has changed superficially since the days when Scherezade told, in self-protection, the stories which the late Mr. Lane made familiar to British childhood.

At the entrance of the bazaars is a street known as the "New," although the date of its foundation is already remote. Still, its pathway is of sufficient size, and even affords room for carriages to pass, instead of the patient donkey which competes with the foot-passengers for the small space of the more ancient streets. The houses are high and from their tops a wooden trellis-work stretches across the road, to protect the wayfarer from the heat of the sun, which is as scorchingly hot here in the month of November as with us in the sultriest July. In this street, in small, time-worn, decayed tenements, which an English suburban chandler-shop keeper would consider beneath his contempt, are located the principal Jewish bankers and merchants of the city—gentlemen who possess palaces in the outskirts, in which the Khedive has

not thought it unworthy of his Vice-regal dignity to attend *fêtes*, and in which our own Duke of Connaught once attended a religious ceremony * in the family of a great local Jewish banker. Opposite to one of the most important of these establishments is the entrance to the "Jewish quarter." Not that this term must be taken to infer the existence of any Ghetto-like restriction. Natural clanship causes the Jews, in common with the Turks, Arabs, Syrians, etc., to herd together and to confine themselves each to one especial district. The first indication that the traveller has entered the Israelitish section is found in the fact that the first street, or rather lane, is entirely occupied by money-changers' shops or booths, about six feet by ten, of which the sole furniture is an English iron safe, a desk, a stool, a ledger, and a more or less large quantity of coins. Unbroken, save by the stall of a vendor of Hebrew prayer-books and Bibles, this double line of money-changers forms an appropriate approach to the principal temple or synagogue. The remaining streets are small winding lanes, wherein the inhabitants retail almost everything that can be required, from a bracelet to butcher's meat ;

* That of the circumcision of a member of the Cattau family.

from a drawing-room cabinet to a cigarette. If one can conceive Petticoat Lane on a Sunday, compressed into an infinitely narrower space, with the houses considerably heightened, the vendors and purchasers dressed in the most various and fantastic Oriental garments, chattering a perfect Babel of different tongues, pushing and struggling with the harmless donkeys aforesaid ; if one can imagine the shops and houses, almost meeting, divested of glass and invested with the attributes of Eastern architecture ; and if one can realise, above all, the narrow strip of bright blue sky which dominates the whole picture, a fair idea may be gathered of the Jewish quarter of Cairo.

It must be said that, in spite of the prevailing dirt and squalor, and the all-pervading influence of a vast variety of evil smells, the Jewish streets show a marked superiority over those inhabited by the remainder of the poorer population. As a matter of fact, this superiority to the Mahomedans is shown by the Jews of all classes. The Mahomedan woman is still the same degraded and down-trodden creature as of yore ; isolated from all extraneous male society, forbidden to go abroad without being closely veiled, and purchased by her husband, who never sees her until

the marriage ceremony is completed, from her father. The simple Mahommedan, be it understood, is not yet so far civilized as to comprehend the advantages of the system, not uncommon in Europe, of requiring a heavy pecuniary payment before undertaking the support of another man's daughter. He is, however, able to divorce his wife of his own free will, being forbidden to remarry her, should he be so inclined, until she has gone through the form of marriage with some one else. The story of the opéra-bouffe ("La Jolie Persane"), played in Paris, is, therefore, no wild creation of the librettist's brain.

The Jewish woman, on the contrary, is the companion and true help-meet of her husband. In the better classes of Eastern Jewish society, she is possessed of every grace and accomplishment, frequently speaking four languages with facility, *Parisienne jusqu'au bout des ongles*, with the addition of an amount of domesticity and skill in household management to which few French women attain, and possessed of large-hearted views concerning the propriety of permitting her male friends to smoke in her drawing-room, which would appal the average European lady. It may not be uninteresting to note that, at an entertainment given by a Jewish gentleman

for the purpose of enabling his friends to hear a celebrated Arab singer and *improvisatore*, the ladies of the company were kept in an adjoining apartment, where they could only hear through the half-opened door of communication. This was done out of respect to the prejudices of two or three Musliman gentlemen who were present, who also did not, like the rest of the guests, take wine or spirits, which, as is well known, are strictly forbidden to them by the founder of their faith. They drank beer instead, and in no inconsiderable quantities.

A Jewish servant, or labourer, is almost unknown in Egypt, our people here, as elsewhere, being infected with that dislike for manual labour, and that preference for earning their living with their heads, rather than with their hands, which forms, at once, the strength of our upper, and the destruction of our lower classes. In a country where a census does not exist it is difficult to arrive at a correct appreciation of the number of Jews in Cairo, but it is certainly not less, nor much more, than three thousand. They are possessed of ten public places of worship, nine of which are conducted according to Sephardi,* and one

* Spanish and Portuguese Jews.

according to Ashkenazi* rites. There is, of course, no other difference of ritual. The synagogues are by no means ornate—the arabesque style of decoration being considered *Hukath Hagoyim*.† The interiors are studiously plain and poor. The ladies' galleries are high up towards the roof, and are fenced in by close trellis-work, with small circular holes, which must cause the complete despair of the Cairene coquettes. To each synagogue is attached a deep bath of running water. The sale by auction of the *Mitzvoth*‡ strikes the more youthful European spectator with humorous effect, but the enclosing of the Scroll of the Law in a circular winding-box, so that it opens at the portion of the day, is a practice that might be followed, in Europe, with advantage. Between two of the synagogues, at the top of the same building, is the boys' school, where education is gratuitously

* German or Polish Jews.

† "After the manner of the nations"—meaning religious practices of other faiths, to be avoided by Jews.

‡ Privileges of the Law" (*lit.*, commandments), such as those of raising the Scroll of the Law in sight of the congregation; binding it and placing the ornaments upon it; being called upon to ascend the reading-desk during the reading of any of the eight portions into which the weekly Sabbath Lesson is divided, etc. These are in the gift of the President of the Congregation, but, in primitive synagogues, are sold as a source of revenue.

given in Hebrew, Arabic, Italian, French, and the ordinary branches of general study. The aspect of the little fellows in their red *tarbouches*, which, with their boots, are given to them twice a year, is striking in the extreme. The boys, who rise with military precision at the entrance of a visitor, acquitted themselves exceedingly well at an improvised examination, and their three class-rooms are clean and well ventilated.

The girls' school is in a separate structure, at some little distance. Here, in addition to the same advantages which are enjoyed by the boys, the girls receive instruction in sewing. One little girl was able to recite an Italian poem with correct accent and appropriate action, and to translate it, *vivâ voce*, into Arabic, to the entire satisfaction of the vice-president of the school, Mr. Moise Cattai. The children are all well nourished, and generally bright-looking, but the presence of ophthalmic disease is most painfully marked. This is accounted for by the constant influx of small grains of sand brought by the wind from the surrounding desert. The instruction is entirely gratuitous, the number admitted being limited, however, to one hundred and seventy-five of each sex, a number now fully

attained. Not far from the girls' school is the hospital endowed by Cattaui Bey, which contains but ten beds, one only of which was occupied at the time of my visit. I am bound to say that the condition of the hospital leaves much to be desired.

Next to this is the *Beth Hamidrash* (House of Learning), where several venerable-looking old gentlemen were engaged in the study of the Law. They have an airy and comfortable room allotted to them for the purpose, with a large courtyard, wherein, in the extreme heat, they can continue their studies under the shade of six stalwart and spreading date-palms. The schools, where, by-the-by, the children begin their education by learning Hebrew, owed their initiative to Mr. Adolphe Crémieux, as did the existing Benevolent Society, which advances sums not exceeding £24 sterling to needy traders, without interest, and on the strength of one guarantor; which also gives sums not exceeding £4 to indigent persons on occasions of exceptional family festivity or of death, and allows two francs a day to the helpless paupers. With the exception of one or two ancient and picturesque beggars, the absence of the cry "*Backshish, El Chivaga*" ("a gift, my master"), which is so un-

ceasing and mosquito-like in its persistent annoyance throughout the East, is conspicuous in the Jewish quarter. A marriage society annually provides eight Hebrew maidens with dowries of £20 each, and a burial society provides for the due interment of the defunct. The cemetery, which is outside the city, is, apparently, in a state of extreme neglect. The Chief Rabbi of Cairo, who bears the singularly appropriate name of Yomtob Israel,* is a man of commanding and venerable aspect, and of characteristically Oriental dignity of demeanour. He is the true father of his flock, attending to the spiritual and material needs of the disproportionately numerous poor with exceptional zeal, ardour, and intelligence.

Leaving the Jewish quarter, a visit to the magnificent mansion in course of construction for Cattau Bey, which is an enlargement of the former palace of the disgraced minister Cherif Pasha, is at once a contrast to, and a relief from, the squalor of the dwellings of the poorer brethren in race of the former gentleman, to whose munificence and to that of his sons much of the good work above described is due. His

* "A good day for Israel."

mansion is, as regards decoration, a marvel of the purest arabesque *Renaissance* style, glowing with colour, and graceful enough to make the late Mr. Owen Jones start from his grave with pleasure and admiration. Attached to the house is a private synagogue to accommodate about one hundred and thirty persons.

THE JEWS OF PORT SAÏD.

THE modern pilgrim to the Holy Land, who happens not to be on friendly terms with the ocean, will do well to avoid a long sea-journey by traversing Lower Egypt from Alexandria to Ismailia by rail, and then taking the tiny postal steam-launch down the Suez Canal—although the latter is a dreary and barren contrast, as regards picturesqueness, to the ruddy and magnificent Nile—to Port Saïd. Port Saïd is situated at the Mediterranean extremity of the Suez Canal. Regarded as a town, it is a dismal failure. When the canal was inaugurated, crowds of hungry and eager traders flocked thither, expecting it to prove a second Alexandria. But of this there are no present signs, and little future prospect. It contains, however, some 3000 to 4000 Europeans, and more advanced Asiatics and Africans, and some 8000

Arabs. With the exception of one good hotel, situated far from the town, all the houses are of wood, occasionally roofed with tiles. A little apology for a public garden comprises all that there is of interest, with the exception, perhaps, of the light-house and the huge dredging machines used for clearing the Canal. The pure sea-air, however, makes it a pleasant residence for a convalescent who requires absolute repose of mind, but to the active spirit its monotony must be unendurable. Built upon the sand, which produces nothing but ophthalmia, and affords pasture-land only for ants and other insects, all that is consumed, in the way of food, in Port Saïd, has to be brought from Alexandria, Damietta, and Jaffa.

Wandering through the streets, if streets they may be called, of this Egyptian seaport, with that hungering after the "flesh-pots" of Egypt, which is inherent in the heart of every true Israelite, however unused he may have become by constant travel to carnal festivity, I chanced to notice an unmistakably Jewish physiognomy at a shop-door. Could the owner of that physiognomy tell me if there were Jews in Port Saïd, and, if so, where a *כשר** dinner was to be obtained?

* Consisting of meat killed and selected according to Biblical dietary law.

The owner of the physiognomy replied that there were Jews in Port Said, and that, *moyennant finance*, he would be glad to supply me with the meat after which my soul longed, and more than that, he would be proud (it being Friday) to conduct me to synagogue at half-past four, for, although, perhaps, the poorest and smallest congregation in Egypt, they still had managed to obtain a synagogue, such as it was. A very curious place, too, it proved to be. A mere wooden shanty divided in two by a partition, for all the world like a small booth at a fair. The ceiling of plain painted wood, with no other decoration but cobwebs; the *Almemar*,* a converted stand for distributing boat tickets; the Ark, a cupboard covered with a striped green and yellow curtain, with a *Mogen David*† braided upon it. A few deal forms or benches, two or three soiled Hebrew prints, a few tin stands for oil-lamps, some parcels of merchandise left, for safe custody, by Jewish traders going through to Jaffa, completed the contents of this little place of worship. Yet the shabby curtain was reverently kissed by the people who crowded into the small synagogue, and the service, attended on Friday evening by

* Reading desk.

† An ornament consisting of two intertwined triangles—the traditional "Shield of David."

some fifteen, and on Saturday morning by some fifty worshippers, was conducted with an amount of fervour, devotion and earnestness that is frequently lacking in a more pretentious House of God. It seemed as if these poor people had strained every resource to get a place of meeting at all. It had cost them £60, and now the landlord was endeavouring to prove that, instead of selling them the wretched shanty and its land, outright, he had only let it to them for three years. Hence they are in great tribulation. The service was read by a swarthy Tunisian, who combines the functions of Rabbi, Reader, Shochet,* and Mohel,† all for the inconsiderable remuneration of twelve shillings per week, plus such chance offerings as might be made on his behalf. The *Mitzvoth* are sold by auction, the bidding being by steps of half-a-franc at a time. On the day of my visit prices seemed to rule high, the *Haphtorah* ‡ being knocked down for as much as three francs. There are about twenty

* Qualified killer of animals.

† Surgeon qualified to initiate children into the Abrahamic covenant.

‡ Additional Biblical lesson selected from the Prophets. This was originally read when the Jews, in Babylon, were forbidden to read the Pentateuch, as a substitute for it. The custom is continued to this day, and the portion has always a resemblance to that from the five books of Moses which it replaced.

Jewish families resident in Port Saïd, numbering, all told, about seventy souls.

They live by money-changing, tailoring, and retailing small articles, fancy goods and curiosities. All are very poor, but none of them keep their shops open upon the Sabbath, nor do they go on board the vessels to hawk their goods or change moneys upon that day. So that their poor little synagogue, with its *Sepher Torah** ornaments, of unornamented block tin, is the outcome of genuine piety and love of their faith, and is thus invested with no small amount of dignity.

There are, however, in Port Saïd, several Jews and Jewesses (especially the latter) who follow the worst of professions. These form but a small minority, but it is well that the fact should here be made public, for it is better that Jews should themselves expose, and endeavour to correct, any plague-spots in their midst, than that it should be done by prejudiced and superficial observers. It is never in the true interests of the general estimation of our race that we should hide our heads, ostrich-like, in the sand and decline to see faults which are patent to others.

The dinner was served in the bed-room of the

* Scrolls of the Law—plural *Sephorim*.

family, but both it and all its surroundings were scrupulously clean. Mine hostess, a Smyrniote woman, was tastefully attired in a striped cretonne dressing-gown—the remainder of which stuff, as I saw for myself, had formed the mantles of the three *Sephorim* possessed by the synagogue—and she wore the strangest head-dress that can be imagined : a Scotch cap decorated with artificial paper flowers, and a bunch of live ferns stuck behind her hair. The dinner passed off pleasantly enough, save for the storm of questions by which it was accompanied. Why is it that the ordinary Israelite always thinks it his duty to cross-examine his foreign brother concerning every particular of his public, private, and family history, and why is it that he seems quite hurt if the latter do not lay bare his whole soul before him ?

JAFFA.

WAKING up, after a refreshing night's rest on board the steamer from Port Saïd, the pilgrim to the Holy Land sees a striking and a beautiful sight before him. Bright in the November sunlight lies the little town of Jaffa (excepting Damascus and Hebron the oldest town in the world); beside it, its beautiful and luxuriant fruit gardens; and, in the far distance, the deep blue mountains of Judæa, with their markings distinctly visible through the medium of the clear and light atmosphere. The little fortress-like city somewhat resembles Toledo, in its peculiar appearance of compactness caused by the narrowness of the streets—more picturesque, however, than comfortable. Sparkling and ultramarine as the Mediterranean is at this spot, it is always agitated, and the landing, consequently, difficult. Tradition attributes this to

the fact that the sea has never got completely calm since the adventure of Jonah and the whale, which happened near this spot, but common sense points to the rocks rising out of the water as the true and apparent cause.

To Jaffa, Japho, or Japhoo, as it is variously called, an ancient myth assigns the *locale* of the legend Perseus and Andromeda, and humorists have asserted that the monster slain by Perseus was the identical whale that swallowed Jonah, and desired to make a second and more permanently successful experiment. The bones of a huge monster were long an object of curiosity on this coast. Inaccessible to all but the smallest and most skilfully managed of skiffs, the little port of Jaffa is of high importance as the sea-gate to Jerusalem. The trade of Jaffa is by no means inconsiderable, and would, probably, largely increase were the means of interior communication less difficult than at present. Horses, mules, camels, and a few badly built carriages, form the only existing carrying power along the badly kept and precipitous road to the Holy City.

Seen from the interior, Jaffa appears to be an excessively dirty and uncomfortable place of residence. But it must not be lost sight of,

that the ordinary traveller judges of dirt and discomfort from an European stand-point. Jaffa has changed very little, as regards the main town, for the last two thousand years, and its unpaved, narrow, vaulted and mountainous streets, teeming with life, both animal and human ; its houses, connected by arches ; its time-worn structures of tuff-stone, its costumes and its customs, afford the student a very fair idea of the manner of life here in early post-biblical times.

All classes live amicably in what we, at home, should consider poverty and dirt, both of which, as they know of nothing better, appear to distress them very little. The harmless, unnecessary mouse runs about the floors of private houses with undisturbed equanimity, and the camel, horse, donkey, and man elbow each other in the narrow footways. Putrefying carcasses of long defunct animals encumber the streets with—one would expect—poisonous effects, but the municipality and the Turkish government care little for such trifles. The whole aspect of the place is busy in the extreme. Of about 15,000 inhabitants, 1,000 to 1,200 are Jews, who are mostly very poor. Many of them act as intermediaries to the travellers who land at Jaffa, and some of the better-to-do keep small

hotels. They possess no synagogues, properly so-called, but have five *Hebrath*,* four of which are Sephardi and one Ashkenazi. An association of fifty-five Hungarian and German Jews have purchased a tract of 1,200 hectares of land between Jaffa and Nablous (Shechem), at Lydda, where, by-the-by, St. George is said to have slain the dragon, which land they are about to put under cultivation under self-supporting and hopeful auspices. There is a large German colony outside the city, industrious and prosperous, and the remnants of an American colony, which was lured thither some thirteen years ago by an individual named Adams, who came from the State of Maine. Adams preached that the restoration of the "House of Israel" was near at hand, and that all good Christians should be on the spot to await its coming. The Messiah came not, but Adams departed with the communal funds, and the majority of the cruelly deceived, or too credulous persons, found their way home, some assisted by Governmental, and some by private charitable aid. Those who remain, however, still express their earnest belief that the "time is at hand," and, meanwhile, have found various

* Congregations.

employments, some of them in the excellent tourist agency of Mr. Cook.

Through the fertile and well-kept gardens, crowded with oranges, lemons, citrons, almonds, figs, grapes, date palms, prickly pears, and every conceivable kind of agricultural produce, which are sent hence to all the markets of the world, a ride of some half-an-hour's duration leads to the garden (*Biarah*) instituted by public subscription some twenty years since through the benevolence of Sir Moses Montefiore, with the object of providing employment for Jewish youth. Admission is readily granted, but it cannot be said that the inspection gives rise to unmingled satisfaction. Anything connected, in however remote a degree, with one who is so benevolent, so much beloved, and so sincere in his attachment to the Holy Land, who reflects so much lustre upon our people, as Sir Moses Montefiore, must inspire feelings of deep interest in every Jewish mind, and it is regrettable to find that any kindly intention of his is unsatisfactorily carried out. The garden is in charge of a venerable person of the Jewish faith, who lives there with his family, and is assisted by an Arab, who also resides on the spot. There is an excellent well, an admirable reservoir, and

every facility for irrigation. Three mules are employed at the water-wheel, after the primitive Eastern practice, a custom varied only by the substitution, in Egypt, of cows or buffaloes instead of the mules. The animals perform their arduous tasks in turns of one hour each. The garden is cultivated by Arab, not by Jewish boys, when the guardian considers that labour is necessary, and produces an annual revenue of but twenty to thirty napoleons,—a sum barely sufficient to pay the expenses. Fruit-bearing trees there are in plenty, as also sugar-canes, bamboos, and many kinds of vegetables, but they are sadly neglected, and the ground is overgrown with weeds. Both house and out-houses are in a terribly dilapidated condition, the guardian living in one room, with all his family, almost devoid of furniture; the mules, however, being much more comfortably housed in the lower storey. Owing to the large quantity of stagnant water in the vicinity, the site, together with the adjacent “Wurtemberg” colony, is said to be most unhealthy in the summer seasons. It seems a pity that so large a space, not ten minutes’ distance from such admirably kept and cultivated gardens, should not be better worked and more usefully employed, and

I imagine that I am doing a service to those interested, by drawing their attention to the real state of affairs, and recording the result of personal and unprejudiced observations, assisted by the presence and opinion of competent residents. The guardian appears to be a conscientious and well-disposed aged person, who refused my proffered "tip" with praiseworthy dignity, stating that he was pleased to have had an opportunity of showing me over the grounds.

The only other Jewish institution in the neighbourhood of Jaffa is the well-known "Netter" School and Agricultural Institute, subsidised and managed by the Alliance Israélite Universelle. A more striking contrast to the foregoing description cannot well be imagined. Situated about half an hour's ride from Jaffa on the Jerusalem Road, the estate, which consists of some 250 hectares, is well-placed and of increasing value. The grounds are exceedingly well laid out, and although the cultivation is not complete, it is progressing well, and is already satisfactory. Roads exist, or are in course of construction, and the water supply is excellent. The buildings are clean and in admirable condition. There are two schoolrooms,

many living rooms, a synagogue, and ample outhouses and storerooms. Twenty-two boys were being taught French, Arabic, and Hebrew, and all spoke the first-named language exceedingly well. A wing for girls is in contemplation. The new superintendent, Mr. Samuel Hirsch, seems capable and highly intelligent. Much difficulty is experienced in finding boys as pupils, as the place appears, somehow, to be regarded as a house of correction. Hence only the worst lads are sent thither, but its merits are becoming more widely known, and this difficulty is disappearing. Four boys were forwarded thence this year to Paris, three to be educated for trades, and one as a professor. The age of those at present in the institution is from nine to seventeen. Besides the director, there are a resident master, a rabbi, a tailor who teaches his trade to some of the boys, a French gardener, and an ample household staff. Much scandal has been caused by a report that the director permitted his pupils to work on Sabbath, and to neglect their prayers. The Rabbis of Jerusalem sent a commission to *dresser procès verbal*. The real facts of the case are these. It was necessary to use Arab labourers to gather in the wheat harvest. These men had promised to commence

their work on the Sunday, so as to finish it on the following Friday. With characteristic unpunctuality they did not arrive until the Tuesday, and had to continue their work over the Saturday. As these persons are notoriously neglectful of the laws of *meum* and *tuum*, some of the boys were deputed to watch them, in order that they should not appropriate part of the corn. This only, and on that one occasion, was the whole matter which was so much debated. As regards the prayers, the director considered it necessary, in order to keep the pretty little synagogue clean, that it should only be used on Mondays, Thursdays, and Sabbaths ; service being held, on other days, in the school-room, and those boys who absent themselves from prayers are severely punished. *Hinc illæ lacrimæ*. It may not be generally known that the custom of the תרומה ומעשר, or the setting apart of one per cent. of the garden produce for the priests, is still practised here ; but there being now no priests who are, technically, pure, this portion of the produce is annually buried in the ground, never to be used.

In returning to the town, a little incident occurred that may be worth recording. I had breakfasted, frugally, on coffee and eggs, in the

hotel at Jaffa, and as I was walking through the apologies for streets which it contains, a man called out from a window to one of my party, who was returning to his native place (Jerusalem) after an absence of about two years spent in receiving a liberal education under charitable auspices, "*Sie, S——, warum sind sie im Hotel gewesen; um trifa zu essen?*"* Thus is history manufactured amongst the Jews of the Holy Land!

* "I say, S——, why have you been to the Hotel to eat forbidden food?"—which, of course, can only apply to meat killed without the Biblical precautions, or to things actually forbidden. The little incident is of importance, as showing the religious *surveillance* actually exercised, amongst the Jews of the Holy Land, by each man over his neighbour.

FROM SUNSET TO SUNRISE.

THE day, although late in November, having been sultry in the extreme, and the moon being at the full, I was advised to proceed from Jaffa to Jerusalem by night. Wild stories are circulated as to the dangers of this road, which is, ordinarily, about as safe as Pall Mall at mid-day ; but, some three weeks since, the horses attached to a carriage coming from Jerusalem, had stopped short in the mountain above Bâb-el Wady, and no persuasion could induce them to proceed. The occupants of the vehicle descended, and were horrified to see two dead bodies lying, one on either side of the road, each with its throat hideously gashed. One was that of the son-in-law of the *Chacham Bashi*,* Rabbi Ashkenazi, and the other of his Arab servant. They had quitted Jerusalem, being known to be in pos-

* Chief Rabbi.

session of some 500 napoleons, and had been set upon, robbed, and murdered in that lonely spot in the mountains, on the high-road.

Some of the creditors of the master were suspected, and several arrests had been made. Still, confident in the virgin revolver of an American acquaintance who accompanied me, and being, unhappily, innocent of the possession of much money, I set forth, at sunset, in a jolting and time-worn open carriage, which must surely have been devised to combine the minimum of comfort with the maximum of inconvenience. The sunset was glorious, with its rich red colour lighting up the fertile plain of Sharon and the distant mountains with its dying rays, and night soon came with its bright, white moonlight and its myriads of brilliant stars. Here, in the Land of Promise, the lightness of the atmosphere causes the heavens to appear nearer the earth than elsewhere, and the stars gain additional brilliancy and power. So grand a sight as is presented by a clear, starlit, and moonlit night is nowhere else to be seen in the world. On, on, on, through the monotonous plain we wend our way, meeting nothing but a string of seven and twenty heavily-laden camels who flit silently and ghost-like past us, until we reach Ramleh,

the City of Sand. Here we alight and, attracted by the sound of merriment in the narrow streets, we come upon the celebration of an Arab wedding. The moon makes heavy shadows against the white buildings, and there are no lamps to be seen but those high up in the minarets of the mosques, like big watchful eyes guarding the city. Through the small pathways come a crowd of men beating tambourines, clapping their hands, and singing weird and strange songs; after them follow boys bearing lighted candles; then the bridegroom and his friends; he smoking the cigarette which has supplanted the pipe in the East; they wiping the perspiration from his agitated brow: then a string of women, white-robed and closely veiled, dancing, and adding their shrill notes to the general clamour. As the procession proceeds, the villagers squirt rose-water into the faces of the passers-by. It is going to fetch home the bride—whose acquaintance the bridegroom will make that night for the first time—whose face he has never yet seen. Further on we reach the cemetery. What are these ghastly and white-robed figures sitting beside a roughly made and ruddy fire round a freshly made grave? Are they the Ghouls, who caused our childish flesh

to creep as we read the Arabian Nights? No, they are simply "keening" (like the Irish) over the grave of a departed relative, by the side of which they will sit till sunrise.

Ramleh, which contains 3,000 inhabitants, gives shelter to but two Jewish families, the head of one being a tinker, the other a general dealer. Leaving the excellent German hotel, we commence the ascent into the mountains. The horses stumble over the wretched and ill-kept road, and the precipitous ascents and descents are more to be dreaded than the marauding Bedouins. The markings on the hills, which are covered with large white stones, asserted by tradition to have been scattered by the Archangel Gabriel, after the destruction of Jerusalem, are perfectly distinct in the bright moonlight. Every leaf of the rustling trees is distinctly visible. Passing the watchmen's houses at intervals of half-an-hour, we reach the village of El-Kubab (the Kobeh of the Talmud)—so called because all its houses are dome-shaped, as are its fountains and its tombs. Crossing the dale by a bridge, four horsemen with guns, dressed in the striped Bedouin cloaks, ride up to us, followed by several heavily-laden peasants. The revolver is instinctively cocked. No! these are only the

patrol, who requisition the horses of the village they pass through, and compel the peasants to follow them with food for themselves and fodder for their horses—the whole, of course, free of charge.

By the road, further on, is the well of Joab (Bir Eyyub), and a steep descent leads us to Bâb-el-Wady (the Gate of the Valley). Here is a picturesque modern shanty, used as a Turkish café, where, at this hour of midnight, are reposing numerous strangely clad personages, some smoking *nargilehs*, others snatching a few hours of sleep, wrapped in their ample cloaks. Opposite is an inn, kept now, or formerly, by a Jew—the son of Rabbi Salant, Chief Rabbi of the Ashkenazim. Here we rest a while, and listen to a pleasant relation concerning a man who had been found dead a few hours since, his head crushed by a stone, on the very spot where the murders aforesaid were committed some three weeks ago. Refreshed by excellent coffee, and cheered by this inspiring little anecdote, we proceed on our way, keeping a good look-out until we come, high up in the mountains, to the wild ravine where two heaps of stones conceal the blood which still stains the white sandy soil. A little further on, our driver, a German, hails

the inhabitants of a tent where some of his fellow-countrymen spend the night, in the intervals of building a house. Here we learn the truth about the death. The man had climbed a tree on the mountain-side, and, being old and weak, had fallen down the precipice and lost his life.

Re-assured, and ridiculing our previous fears, we descend from the carriage to obtain, in walking, some relief from the jolting and confinement. Our long shadows soon leave us, for the moon basely deserts us and disappears for the night, or rather morning, behind the mountains; the brilliant host of stars remaining as our only consolation. The moon gives us, however, an opportunity, before she retires, of seeing the plain, the sand hills of the coast, and the gleaming sea, beneath us. Half an hour more brings us to Abu Gosh, which passed from the tribe of Gideon into the hands of Judah, and was the place where the Ark of the Covenant was for a long time deposited. Soon we come to Soba, erroneously supposed to be identical with Modin, where the Maccabees were born. Up hill, further on, we reach the site of the house of Obed-Edom the Gittite, to which the Ark of the Covenant was carried. At half-past five we

reach the pleasant little café of Kuloniyeh, "in the valley where are the beautiful olive-groves." Here it is said that David fought with Goliath. Wrestling unsuccessfully with the Giant Sleep, I lie down on a bench to get half-an-hour's nap and awake to find that friends had ridden out from Jerusalem, an hour's journey, to meet me, and, with true Oriental politeness, had waited until I should awake, to greet me, and bid me welcome to the Land of Promise. Ascending a zig-zag road, we leave behind us Nephtoah, the boundary of Judah, the first glimmer of morning light showing us the dreary and desolate aspect of the stony and solemn approach to the fallen city. As we reach the top of the hill we see the modern, well-built, and bright-looking suburbs of Jerusalem, and soon after, with an emotion new and strange to me, my eyes light, for the first time, upon the walls of what was once the City of David, roseate and beautiful in the soft light of the sunrise which announces the dawn of a new day.

THROUGH THE WILDERNESS OF JUDÆA.

THE morning was threatening and sultry, when, accompanied by a friend and a capable dragoon (by-the-by why are there no Jewish dragoons for tourists in Jerusalem?—the profession, which only requires the knowledge of one or two foreign languages, is exceedingly well remunerated), we mounted our horses at the Jaffa Gate of Jerusalem. Leaving behind us the lepers, who, fearful and piteous to look upon, beseech the charity of passers-by, outside the city which they are never permitted to enter, we proceeded to mount the stony and precipitous path which leads past the Judah Touro Almshouses, which, with the mill in their vicinity, were founded and are maintained through the benevolent agency of Sir Moses Montefiore. Over broken slabs of rock, the sure-footed Arab horses pick their way,

until they ascend to the lofty plain of Bekâ à, where, it is said, the Philistines frequently encamped, and where they were finally defeated by King David. Descending to a road, if road it can be called, where loose stones encumber the path, and passing a depression in the rock, which a Greek tradition gravely asserts was caused by the reclining form of the prophet Elijah, we see in front of us the high, flat-topped Frank mountain, once the stronghold of the Crusaders. Then we come to the undoubtedly authentic Tomb of Rachel, which owes its present admirable condition of restoration to the kindly care of Sir Moses Montefiore, to which a tablet in Hebrew testifies. Inside the dome-shaped *zvelie*, on the plain whitened tomb, a number of the faithful have recorded their visits by writing their names in Hebrew, and a party of Jewish pilgrims from Safed and Tiberias, with the well-known typical side-ringlets universal amongst the Jews of the Holy Land, were reciting Psalms, and wailing loudly, in the tones familiar to Jews from the synagogue service of the Ninth of Ab, over the destruction of Jerusalem and the loss of their nationality. Possibly ignorant of the fact that we are of the common faith, they refuse us and our horses a draught of water from the

well which it contains, and we re-mount, athirst in this thirstiest of lands.

We proceed over a stony and mountainous road, enclosed by low and barren hills, to the Pools of Solomon. These magnificent reservoirs, three in number, measuring respectively 141, 127, and 194 yards in length, constructed of solid masonry and rock, are still in an admirable state of preservation. From them an aqueduct, along the mountains, conducted the water to Jerusalem and Bethlehem. This aqueduct still exists, and were it repaired, there is no reason why Solomon's massive constructions should not, now, serve these cities, so deficient as to their water supply in modern times. Near this, in a low vaulted chamber, is a beautifully clear spring, supposed to be the "sealed fountain" to which the bride is compared in the "Song of Songs." In the vicinity, also, are the remains of a castle built by Saladin and rebuilt in the seventeenth century. The outer walls and some of the interior masonry still remain. On a grass plateau, therein, the guide spreads a soft carpet, and produces, from an apparently inexhaustible bag, all the materials for an excellent luncheon, from Médoc down to marmalade. The enjoyment of this collation

was damped by the sudden downfall of a heavy shower of rain, the first of the season, of which the parched land stood much in need. Enveloped in mackintoshes we pursue our way, up and down the hills, until we come to Etam, the summer residence of King Solomon, now a village built on the side of a mountain, which latter is utilized, in each case, for one wall of the houses. Below, in the valley, were the Wise King's Gardens, and the spot is still fertile, and is under excellent cultivation by European market-gardeners. Below us lies the traditional Cave of Adullam, in which David sought refuge from Saul.

Further on we come to Bethlehem, which, although the birth-place of King David, now presents nothing of Jewish interest, neither does a single Jew, at present, dwell there. It looks very imposing, situated high up on a hill, with buildings of stone and lime mud, and many dusky olive trees upon its numerous slopes and terraces. After visiting the Church of the Nativity of Jesus, wherein a Turkish soldier is permanently stationed to keep order between the various sects amongst which its chapels are divided, who occasionally fight and kill each other out of pure religious zeal, we inspect the

remarkable mother-of-pearl ornaments and artistic carvings for which the village is celebrated. Seeing the primitive character of the dwellings and costumes, and remarking the shepherds and their flocks upon the neighbouring hills, it can easily be realized how David must have appeared when the prophet Samuel met him here and hailed him as the Lord's anointed; or, seeing the existing threshing-floor, it requires but little force of imagination to re-enact the whole beautiful idyll of Ruth and Boaz. For nothing has changed in Bethlehem since Biblical times. The march of progress has gone by and omitted to pause at this and other kindred spots in the Holy Land. May it not be in order that we may realize the simple truth of the Bible narratives?

Leaving Bethlehem, we leave fertility behind us, and enter upon a long journey up and down rocky and precipitous mountains, stony and weird in shape, and utterly barren of all vegetation. This is the Wilderness of Judæa. More awful and impressive desolation does not exist. It is not the dreary monotony of the sand-deserts of Egypt. It is Nature at its grandest and wildest. Spots there are which can be made fertile, but Man has imitated the cruelty of Nature and has left it to itself—dreary and

desolate. The horses pick their way, with marvellous certainty, over the hard, broken, rocks and loose stones, now on the edge of deep gorges, wonderfully varied as to the shades of sad colour—if colour it can be called where all is sad ; now descending to long stretches of barren sandy soil. The sun goes down, with the magnificent splendour of tints only to be seen in the East, tinging even the gruesome rocks with glowing tints, and night comes on. Still we have two hours' journey, before we can meet a human being or find a resting-place, and the solemn stillness which prevails, as well as the danger of the mountain-travelling, is sufficient to damp the highest spirits. After once losing the way and having to retrace our steps, we come upon the Monastery of Mar Saba, with its gigantic terraces, situate at the top, and partly on the side of, a ravine 590 feet in depth, which, in the bright, white moonlight, offers the grandest and most picturesque spectacle that can well be imagined. Constructed upon huge flying buttresses, the monastery is in the most desolate situation in the whole Holy Land, surrounded by the Wilderness. Excepting the fifty-five monks, many said to be (and let us hope they are) repentant thieves and murderers, and a few

villagers who live in the valley below under their protection, no living soul, beyond the nomad Bedouin Arabs, whose black tents and fires are seen in the valleys round about, dwells nearer than distant Jericho on the one hand, and Bethlehem on the other. The monks, who are singularly dirty for such holy men, live on olives, onions, and bread and water ; but our inexhaustible bag provides us with much less frugal fare, and we lie down, wearied, on beds in a vast apartment, where guests (of the male sex only, for no female foot dares profane the precincts) are received, by order from the Armenian Convent at Jerusalem, under payment of about the usual hotel charges. In the morning, at sunrise (and how beautiful a sunrise!) we inspect the vast monastery and the cave where St. Saba, the founder, used to dwell on amicable terms with a lion, who has left no descendants in the neighbourhood, although jackals, who might serve as their providers, abound.

Reinforced by a picturesque-looking Bedouin Sheikh, armed in a most imposing manner, who proved to be a most consummate coward, and an Arab muleteer for our baggage, we proceed upon our way. Formerly, when the road presented many dangers, these Bedouins, appointed

by the Government, were necessary guards, but they are now simply an excuse for "*backshish*." The Government, however, when they are employed, undertakes to recover any article that may be stolen from travellers on these desolate roads, but if they are not engaged, will take no responsibility for life or property. From the mountain above the monastery we obtain our first view of the Dead Sea—a lake glimmering in the sunlight. Between us and it are the yellow mountains of the Wilderness; below, the vast valley of the Jordan, with its hills looking like small stones on the plain, and beyond, the mountains of Moab, so deep in their gorgeous purple and blue waviness of outline, that from here, as from Jerusalem, it is difficult to imagine that they are not themselves a sea. Under a burning hot-sun and a cloudless cerulean sky the whole forms a picture unequalled for grandeur and beauty, never to be forgotten by him who has witnessed it. Skirting the precipitous valley of the Brook Kidron, with its stupendous cliffs full of caverns, once the dwelling-places of hermits, over paths—for made roads there are none—so bad, that even our confidence in the sure-footedness of the Arab horses gives way, and we descend and lead them, preferring, if

they are to go over the precipices, to let them go alone, we come to the foot of a mountain called Neby Musa, said by the Arabs to possess the tomb of Moses on its summit. To this tomb pilgrimages are made, and it annually works miracles, not the least of which is that anybody should be found to believe in its authenticity in the face of the distinct Biblical statement that the burial-place of the prophet is unknown.

Then, after two hours of hard work under a broiling sun, we descend, over quaintly-shaped and volcanic-looking rocks, to the vast plain of the Jordan and the margin of the Dead Sea; passing through a considerable growth of underwood, whence rise coveys of partridges and wild pigeons, which would gladden the heart of the least ardent sportsman. Whilst, protected by cloths hung on dead trees, thrown up by the waves of the Dead Sea, the contents of the inexhaustible bag are being prepared once more for luncheon, we seek refuge from the heat by a bath in the blue water, where no living thing does, or can exist. And what a bath! It is the very essence of invigoration. You cannot sink, try how you will, for the specific gravity of the water, highly charged with various salts, sustains the body, so that your feet have an un-

pleasant tendency to rise out of the water in swimming. The water pricks the eyes and any slight abrasions on the body, with the concentrated sharpness of ten thousand needles, and is most nauseous to the taste, but the swallowing of it is optional. Although refreshed beyond measure, yet the bather is covered from head to foot with an oily salt substance, difficult to remove. About the same length as the Lake of Geneva, the Dead Sea, together with its neighbourhood, must be full of mineral wealth, and being the lowest, hottest, and most protected spot in the world, the climate of its valley should be admirable for consumptive patients.

Comforted in the inner man, and infinitely the better for a short nap, we proceed to the Ford of the Jordan, through the valley, one and a quarter hour's journey. Much has been said as to the disappointing insignificance of this river of unparalleled historical interest ; yet it can well be understood how the refreshing verdure by which it is surrounded, strangely abrupt in the environing desolation, must have gladdened the hearts of the Israelites, wearied with their long journeying through the wild and barren mountains of Moab. Its sweet shade

and luxuriant greenery rejoice even the hearts of modern tourists who come upon it after a day's wandering in the Wilderness of Judea. Muddy and narrow, yet rushing rapidly and fiercely through its bed down to its resting-place in the Dead Sea, it is impossible to divest it of its grand associations, and to forget that it formed the natural barrier of the Land of Israel. Some two hundred camels were being driven, by the Bedouins, to drink at the Ford, and a quaint spectacle they afforded. Cutting cigarette-holders from some of the numerous reeds which surround the Jordan, we waited patiently till the camels had sufficiently satiated themselves, remarking how they came into the water looking emaciated, and left it inflated, like balloons, we then, in our turn, bathed ourselves in its cool, though uncongenial-looking stream. The bed is hard and stony to a degree, but one could scarcely refrain from remembering how Naaman, the Captain of the Host, bathed in its waters and was rid of his leprosy,* nor from wishing that moral leprosies could be similarly and as efficaciously cured. At this ford the Israelites were said to have crossed on dry land, and here tradition

* Tradition says that the cure was effected simply through the cleansing power of a bath to which the Captain of the Host was unused.

localises the division of the waters by the cloak of Elijah.

Passing a ruin, which still bears the name of Kasr-el-Yehudi (Castle of the Jews), we ride over the plain, through the brushwood and thorn bushes, to Jericho. At the top of the high mountain above it still dwells, in a cavern, an Abyssinian hermit, who but rarely leaves his self-selected solitude. Modern Jericho, the walls of which it requires no miraculous trumpets of Joshua to destroy, is a dirty Bedouin village, containing some sixty families, who dwell in mud hovels and tents, living on little and coming by it with even less scruple. It contains an hotel, which is a sort of mud-hovel, with accommodation of the most primitive character, for two or three travellers.

After dinner, we gaze with wrapt admiration on the splendid sunset, with its ever-changing shades of colour lighting up the novel scene, and on the strange and rare vegetation : then, sitting under the vine-trellised doorway of the little inn, witness, by the light of the full moon, a quaint and novel spectacle. The Sheikh of the village comes forward and utters a wild shriek, when from out of their hiding-places appear various male Bedouins, who form a line,

and, with monotonous hand-clapping and strange mirth, encourage two of their number to dance a grotesque and, we must add, a grossly indecent dance. This put a stop to, the women come forward and with shrill tones accompany the wife of the Sheikh, who, with a drawn sword, dances a battle dance in imitation of a real combat, with remarkable grace and agility. Then they all give an imitation of their mode of warfare, while we smoke our comforting *nargilehs* and enjoy the picturesque scene. In the house later on, our muleteer Said, a good-tempered little Arabic Sancho Panza, sings us quaint Arabic love songs and tells us (through the interpreter) apocryphal stories of his adventures in the recent Turko-Russian war, while our bold Bedouin Yussuf endeavours to anticipate the morrow's "*backshish*." The Turks, they tell us, were sustained by the hope of the promised support of England, who played them false and gave them no aid. This firm impression on the mind of an ignorant muleteer is worth recording.

On the morrow we directed our steps to Elisha's fountain, and drank of its pure bubbling stream ; then took a ride of six hours over the mountains of the Wilderness, past the so-called Birket Musa (Pool of Moses)—a reservoir constructed,

for the use of Jericho, by king Herod—and the valley of the Brook Cherith, to Bethany, where there is nought of Jewish interest ; thence to the minaret on the summit of the Mount of Olives, whence a view is obtained on the one side of the Wilderness of Judæa, the Valley of the Jordan, the Dead Sea, and the mountains of Moab ; and, on the other side, of the whole city of Jerusalem.

Although the interior of Jerusalem is squalid, ugly, and, truth to tell, more offensively unpleasant to sight and smell than any other city I have visited (and I have seen many), yet, from the Mount of Olives, with its walls, domes, minarets, and spires bathed in the brilliant light of an afternoon sun, shining in a marvellously clear, deep-blue sky, no sight can be more beautiful. The spectator can almost form some idea of its ancient glories and can sympathize with the poignancy of the regret of the “lovers of Zion.” And in this pellucid atmosphere, which makes the most distant place appear near at hand, it requires no firm belief in miracles to understand how Moses saw the whole of the Promised Land from Mount Nebo, the highest peak of the Moabite chain of mountains.

THE CRADLE OF THE HEBREW RACE—HEBRON.

LACKING the solemn grandeur of association of the Sinaitic range of mountains ; without the immediate connection with the most glorious period of Jewish national history possessed by Jerusalem ; Hebron has, perhaps, a more intimate claim to the affection of Jews than any other spot in the world. It was the cradle of the race. There our father Abraham lived and died ; there David first established his kingdom, and there is the resting-place of the patriarchs and their wives. The oldest surviving city in the history of the world ; the birthplace of Monotheism, according to all received ideas, it is, of necessity, of surpassing and supreme interest. Small wonder, then, that I should desire to visit it, and that, my stay in the Holy Land drawing to a close, I should gladly spend

fourteen hours in the saddle, in order to economize time by going there and returning thence in the same day.

Defrauding the mosquitoes, consequently, of a portion of their nightly meal, I started while the stars were still shining, being amply rewarded by the most splendid sunrise that can possibly be imagined. Looking back towards Jerusalem, the lurid purple and red light shining through the heavy clouds made it almost seem as if the city were once more in flames ; but the gorgeous colouring soon gave place to a clear blue sky, with a blazing hot sun, tempered slightly by fleecy, fleeting clouds, which announced the possibility of the rain so greatly needed by the parched ground and the empty cisterns. The road leads up to the Pools of Solomon (which have been already described), and then, leaving the Wilderness of Judæa to the right, enters the hills. I had hoped to have been able to attend Morning Service at the Tomb of Rachel, but it would appear that it is only open on the first day of each month, and on special occasions. The Hills of Judæa are excessively fertile, and are full of vegetation and colour. Now, we cross a wide plain, purple and green and yellow, and now we mount a high mountain,

with quaintly shaped stones and rocks. Roads there are none, and it is astonishing how the horses manage to pick their way, without stumbling, over the irregular slabs of rock and loose stones. One of the great charms of Palestine is its marvellous variety of scenery, embracing (snow-mountains and active volcanoes apart) every manifestation of Nature's beauties. In the month of December the roses were blooming, and, excepting the extreme heat of the day, the weather was beyond measure beautiful and pleasant. And, then, there is such delightful primitiveness of costumes and customs, leading one back directly to Biblical times. Yonder venerable and dignified patriarch, on a richly caparisoned white horse, attended by his servants on foot or mounted on asses, might be taken as typical of Abraham himself, pondering over the promise that has been so faithfully fulfilled. The tall and unconsciously beautiful maiden, with perfectly poised pitcher, at the well; her upright figure untrammelled save by her only garment of indigo blue, falling in naturally artistic folds around her, confined, simply, by a string round her waist, with her headgear of flowing white, and her graceful and free carriage, might be Rebecca before the

advent of Eleazer of Damascus, ignorant that she is to be the mother of those who shall spread Monotheism throughout the world. Might not that woman, bent with sorrow and toil, bearing her child, straddle-wise, across her shoulder, represent Hagar cast forth into the world, also to be the mother of a mighty people? And this swarthy and picturesque Bedouin—who seems to be almost part of his horse, could he not—but for the gun which he carries slung across his back—be Ishmael, the bold hunter and the dweller in tents? And yonder stalwart ploughman, clad in but one vestment of white, open at the breast, guiding his primitive plough of a single stick of wood drawn by a yoke of oxen, is he not the model for Jacob, sighing for the charms of Rachel, brooding over the deceptions of Laban, and the manner in which he became possessed of the ophthalmitic Leah? That handsome youth, too, dressed in his garment of varied hues, and with all evidence of maternal and paternal care, might he not be Joseph, proceeding from Hebron to Shechem (Nablous), to bring his father news of his brothers and their flocks, there to meet with the cruel treatment that led to such momentous results in the world's history? And this fair, blue-eyed

and pensive Bethlehemite, might he not be the Man Jesus, thinking over the abuses that had crept into the Judaism which he loved so well, before his success had led him away and brought him ideas as to his Messiahship?—the Jesus who drove the money-changers out of the Temple, ignorant of the future that would lead the many to neglect the Law of which he told his disciples that “they should not abate one iota;” to invest him with divine attributes which he never claimed; to found on a wild vision of St. Peter the theory that his followers should neglect the Mosaic dietary laws, which he never neglected; and to form a religion, the idolatry and superstition of which, in some of its manifestations, leads back to the Paganism which Judaism did so much to purify.

With the exception of tobacco and rude fire-arms, the agricultural population of Palestine have made no advance in civilization since Biblical times; nor have the dwellers in cities gone much further. In these facts cannot the hand of Heaven be seen, which has so miraculously preserved the Jews to this day as witnesses of the Covenant, and has permitted the wave of progress to pass close by Palestine without passing over it? The sceptic will say that this line of

argument partakes very much of the nature of Mark Twain's observation, "that it must be true, because the very place where it happened is there to this day," but we would ask him to go and judge for himself. One visit to the Holy Land (and it is but nine days' distance from busy London) will do more to strengthen faith than years of discussion and acres of printed matter.

This digression has led us to the ruins of Burj-Sûr (the Beth Zur of Joshua), and by its well we halt, in the much-needed shade, to lunch. Sharing my meal with an old scarecrow of a ragged and half-starved looking Arab, I ask him why he is wandering to Hebron? He tells us, proudly, that he is a Christian, and that his father was a Christian; that his name is Ibn el-Maseach (the son of the Messiah), and that he is going to Hebron to get some of the leaves of Abraham's Oak, to make into a potion for his daughter, who is grievously sick. Telling him (through the dragoman) that Dr. Chaplin or Dr. Schwarz would, in all probability, do her much more good, I pass on my way. On a hill above I see the ruins of the grave of the prophet Jonah, which, however, is of most doubtful authenticity, unless he was buried, piece-meal, in several

places. Then I pass a ruin called "Abraham's House" which I regret that my want of faith did not permit me to appreciate; then "Abraham's Oak," for which I also had small respect; and then I enter the Valley of Eshcol, whence the spies, sent to reconnoitre the land by Moses, bore the bunch of grapes, the pomegranates, and the figs, which gave evidence of the fertility of the Promised Land. To this day, the grapes of Eshcol are the finest and largest in the whole of the East, and the wine made from them, as personal experience can testify, is exceptionally excellent. Over the execrable road we wend our way, until, suddenly, a turn in the path brings us upon Hebron, situated in a well-watered valley, surrounded with the shade of cypress and abundant olive trees.

Hebron is simply a good-sized Arab village of some 5000 inhabitants, with rude and rough dwellings of hewn stone and lime mud. Owing to the kindness and hospitality of Rabbi Moses Chamchi, I was enabled to see and hear all that concerns the local Jews, during my stay of about seven hours. The ancient Biblical Hebron is said by some to have been situated higher up in the mountains, but it is more probable that the present site is authentic, as being, for all

reasons, more suitable for a town. The principal object of interest is, of course, the undoubtedly authentic cave of Machpelah, now a mosque, in which none other than true Muslims are permitted to enter. The Prince of Wales, however, by special firman from the Sultan, and guarded by a large body of soldiers, penetrated the hallowed precincts in 1862 ; and Mr. Noel Temple Moore, her Majesty's consul at Jerusalem, who accompanied him, told me that all they could see of the cave was a large hole in the pavement of the mosque, into which an attendant let down a light, permitting them to see the floor of the grave, covered with a heap of small papers, all with writing upon them. These petitions, which the faithful thrust in through a hole made in one of the large stones of the outer wall, are supposed to be transmitted by the patriarchs to heaven ; and I grieve to say that many local Jews are found foolish enough to pay Muslims for putting in their writings at the end of a stick, in the same manner. Up to the second step of the approach, Jews and others are permitted to ascend, and the stones of the wall are clearly of Solomon's time, being identical in size and manner of treatment with those of the "Wailing Place" of Jerusalem. On the ac-

cessible ones, many have written their names in Hebrew, and outside the mosque a public-spirited co-religionist of mine has painted roughly, in white, the seven-branched candlestick. He did this in the dead of night, and ran away relieved in his mind. There are in Hebron some 500 Sephardim, and 300 to 350 Ashkenazim, and they are mostly very poor. The only respectably sized house in the town, however, belongs to a Jew, Mr. Romano, and a very handsome house it is, containing a beautiful synagogue. Mr. Romano has retired from business in Constantinople, where he made his fortune, to live and die in the last resting-place of his fathers.

Here at Hebron, of course, are buried Abraham, Isaac, Jacob, Sarah, Rebecca, and Leah (for Rachel is buried at Ephrath near Bethlehem), and, some say, also Joseph; and, an Arab tradition likewise adds, Adam and Eve. Over Mr. Romano's house-door is the sculptured hand as a protection against the "evil eye," and in one of the chief rooms is an inscription in Hebrew and Arabic, saying, "I come to give you bread." The Jews live, generally, in their own quarter, and apart from the Arab section of the town, where the stranger notices the curious prevalence of Albinos. Some of the Jews are born here,

and some are led here by pious faith. There are four synagogues—two Sephardi and two Ashkenazi. In the chief one, said to be many hundred years old, Mincha * service was proceeding when I entered, and the Hazan made a “Meshaberach” † of welcome for us. It, as are all the Hebron synagogues, is a poverty-stricken and squalid place ; but, seeing the unostentatious religious fervour of the worshippers, we were irresistibly led to remember the gorgeous “Temple Emanuel” in New York, where every tradition of our faith is disregarded ; where it is considered impolite to cover the head in the presence of God ; where the men and women sit in affectionate proximity ; where the minister, clad in evening dress and white necktie, declaims, with uncovered head, from a rostrum which looks like a popular lecturer’s platform, a few excerpts from our service, in Hebrew, with some slight original additions in German and English, to the accompaniment of an organ ; ‡ and to think of the stirring address of the prophet

* Afternoon.

† A prayer asking for the divine blessing for an individual.

‡ Instrumental music is forbidden in Jewish synagogues since the final destruction of the Temple, as a sign of national mourning. As, in all Eastern forms of service, the men and women amongst us are separated during public prayer, and the head is covered.

Samuel to Saul, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Most of the Sephardim Jews at Hebron are natives. There is a school for "Talmud," and three children's schools for Hebrew only, all totally inadequate even for that purpose. The Jews mostly employ themselves in small trades and labour, but do not join in the manufacturing of glass, which is the staple industry of the town. The pressing need of the place is for a doctor. There is none nearer than Jerusalem (distant seven hours of good hard riding), and many perish for want of medical assistance. Going there we met an Arab grievously sick, with his head and face covered, tottering along from Hebron to Jerusalem, supported by his wife and daughter, all on foot. Mr. Samuel Montagu* made up the money to send a doctor there, at an expense of £250, but he left at the expiration of two years, and has not been since replaced. Hebron, as Mr. Chamchi plaintively expresses it, "is at the end of the world," and nobody thinks of it. In fact, the whole of the Holy Land is far from Europe, and out of sight is, too often, out of mind. And some of those who are real well-wishers, and would and do

* A London Jewish banker, well known for his philanthropy.

give assistance, do so in a sentimental and unpractical manner. Poor Hebron, especially, fares badly, and lacks the strength to make itself heard, like Jerusalem, Safed, and Tiberias. There is no telegraphic communication with Jerusalem, the government grudging the expense of £120 necessary for its installation, and the cost of the maintenance of a clerk. Anybody who sends *well-directed* charity to Hebron will do a great service. The poverty there is excessive. Wheat alone is now five times as dear as formerly, owing to the absence of rain last year, and, judging by the present magnificent weather,* the result will be no better this season.

There has, recently, been much agitation owing to some local disputes. A party dismissed the Chief Rabbi, apparently unjustly, and the Pacha of Palestine espoused the side of his successor. The Chacham Bashi of Jerusalem took the part of the former Chief Rabbi, and even went so far as to tender his resignation, and to send back his justly earned decoration to the Sultan. His resignation and the decoration, however, were, happily, not accepted, and the affair is likely to be amicably arranged. Amongst the curiosities

* November, 1879.

of Hebron is a huge cistern, constructed by King David, still in admirable working order.

The journey home derived additional stimulus from the fresh air of the night ; additional picturesqueness from the clear starlight and moonlight, and even from our being enswathed, up in the mountains, in a damp and thoroughly Scotch mist, on which, when left behind, the moon made a magnificent lunar rainbow—the very ghost of the accustomed solar manifestation ; and additional security from the presence of a mounted soldier, engaged under the advice of my estimable host. I did not meet, or see signs of, a single human being, from the moment when I left Hebron at 8 p.m., until I reached Jerusalem at 3 a.m. ; thoroughly tired out, but grateful that I had been permitted to visit the Cradle of the Hebrew Race.

SKETCHES OF THE PRESENT CONDITION OF THE JEWS OF JERUSALEM.

GENERAL ASPECT OF THE CITY.

IT is by no means my intention to enter upon a guide-book description of Jerusalem ; still less to recapitulate the history of the city, which is, or should be, familiar to every Jew, if not to every one ; but it is necessary to bring before the reader some idea of its present appearance, as well as of the impression which it makes upon the visitor. According to Captain Warren, Jerusalem, since the time it was first known, in history, as the City of Jebus, has sustained no less than twenty-one sieges, and it is scarcely surprising that the consequent transformations should have left little remaining, above ground, of absolutely antiquarian interest. Still, dig wherever you will in the present city, you come

upon old houses of various periods, and you may go down a depth of some seventy feet before you come upon rock. Seen from the Mount of Olives—the only place whence a complete and simultaneous view of the whole city can be obtained—Jerusalem presents a strikingly beautiful appearance ; which, however, gives place, on closer inspection, to poverty, meanness, ugliness, and squalor. Any one who has mounted the Campanile at Venice will remember how all trace of the Canals is lost in the view of the city obtained from its summit, and a similar effect of disappearance of the streets is observed in the panorama of Jerusalem visible from the minaret of Olivet. Standing on a plateau, some 2,500 feet above the level of the Mediterranean, Jerusalem is completely enclosed within a castellated wall, thirty-eight feet and a half in height, and having, at intervals, thirty-four towers. Excluding the suburbs, it forms an irregular quadrangle of about two and a half miles in circumference. In three-quarters of an hour, therefore, one can easily make the circuit of the city. Of gates (now open day and night) there are seven. The city gate of an Eastern town is the gathering place of all the idlers of the vicinity, of whom, in Jerusalem, there are many.

It is generally a turreted porch, with iron doors, with an inner space, around which are stone benches, where, usually, a sentinel is stationed—a relic of mediæval or troublous times. Of these seven gates, one only, the “Golden Gate,” is closed—it being in the wall of the “Temple” area—now the “Haram-esh-Shereef.”* Still standing on the Mount of Olives, above the Jewish cemetery, we look upon the domes and minarets and flat-topped roofs of the compact city. One quarter of its whole space is occupied by the *Haram* or Mosque of Omar, which stands on what was certainly the place of the Temple.

In a line with the black dome of the central building is the white dome of the Ashkenazim Synagogue, and near it is the green cupola (green, because religious liberty permits the Jews to use the sacred Mohammedan colour, and they take advantage of it to do so in defiance) of the Synagogue of the Hasidim. Not far distant are the Jewish *Pilger-wohnungen* or almshouses, and, hard by, the Rothschild Hospital can be distinguished. In the centre of the town rises the Church of the Sepulchre; and a relief to the monotony of the numerous domes is afforded by the square towers of the citadel, near the Jaffa

* The Mosque of Omar (lit. “the Enclosure of the Caliph”).

Gate. Outside this is the new, bright and clean suburb, which includes the houses of the Jewish Building Societies ; which bids fair to grow in size, and to prove a great boon to the overcrowded and unhealthy city. On the other side of the valley, not far from the Damascus Gate, are visible the Judah Touro Almshouses and the Mill, with the property of Sir Moses Montefiore, which, although of no great depth, presents a most imposing appearance from this standpoint. Every point of the outskirts of the city is replete with Biblical interest, and memories crowd upon one at every step. The smallness of the town occasions astonishment that it should have so great a history, but it can easily be seen, from the process of expansion now going on, that it must, at one time, have extended—and there is ample space for it to do so—far beyond the present limits. The actual walls, it must be borne in mind, are of no great age.

Entering the city, by the Jaffa Gate—the best point to commence the inspection—the first thing that strikes the visitor is the execrable character of the paving of the streets. Nothing viler can possibly be imagined. It consists of rough, irregular, jagged and pointed stones, seemingly especially arranged with a view to searching out

the tenderest parts of the pedestrian's feet, in order to inflict torture upon him for his temerity in entering a city so thoroughly subject to Turkish misrule. Then the wonder of the visitor is excited as to how, under present sanitary conditions, the inhabitants manage to escape from constant epidemics of cholera and typhoid fever. Dead and decaying carcases of animals meet one at every turn, and all kinds of decomposed organic matter lie about the streets in reckless profusion. One is interested, during one's stay, in watching the process of decomposition in the dead bodies of dogs, etc., which one gets quite to know familiarly in one's daily walks. Sights and smells of the most offensive character abound.

The consuls have frequently represented these facts to the Government, but without avail. Some of the streets are certainly swept with brooms at night-time, but the refuse is only thrust to the side. As a matter of fact the mortality is very large, but the birth-rate, especially among the Jews, is so exceptionally high as to counteract its statistical effect. The Jewish quarter has frequently been accused of a greater degree of uncleanness than the rest of the city. I cannot say that I observed this to be the case. Excepting in the quarters close to the *Haram*

and the "Holy Sepulchre," which religious zeal keeps abnormally clean, the filth seems to be pretty evenly distributed. The Jewish quarter is even more densely populated than the remainder of the town, and the impression, unjust as it appears to me, may have arisen from this circumstance. The fault, as in all matters affecting the internal arrangement of Palestine, lies with the Turkish Government. Jerusalem has its Governor, and its municipal council, consisting of four Muslims, three Christians, and one Jew, but municipal cleanliness apparently forms no part of the duty of an Ottoman ruler.

The streets of Jerusalem are narrow, crooked lanes; the houses frequently almost seeming to meet. In almost all of them it would be easy for friends to shake hands from opposite windows. Many of them are closed in at the top by vaulted roofs, some of which are so low that it is impossible to pass under them standing upright. Uphill and downhill they lead, and, to the stranger, appear to form a labyrinth, from which it requires a long education to extricate himself. Oil-lamps, at night, are few and far between—of gas, of course, there is none. The entrance I have chosen leads straight down into the Jewish quarter, past the chief hotel, kept by a converted

Jew. This quarter, where most of the Jews reside by habit and from convenience, no restriction being placed upon their choice of residence, appears to be the busiest in the city. More activity and life reigns there, and there is more show of work and trade, in a small way though it be, than in any other quarter. Past the "Bikkur Holim"* Hospital and the various synagogues—mostly approached by narrow and unimposing entrances—a series of tortuous windings leads to the "Wailing Place," whither Jewish visitors, naturally, first direct their steps.

Familiar to all through description, photograph, and painting, the immense blocks of stone of the "Western Wall," covered, in all accessible places, with the Hebrew names of pilgrims, cannot be seen by Jewish eyes without emotion. Come at what hour of the day you will, you will always find some of my brethren there, reciting prayers and Psalms, and passionately kissing the stones, and weeping. Some are seated there throughout the entire day. On Friday evenings, before the synagogue service, the narrow space between the Temple wall and the adjoining houses is literally crowded with wailing worshippers. Even allowing for custom,

* "Relief to the Ailing."

and for prayers which are said at the wall on behalf of persons who pay for them, much of the emotion exhibited is undoubtedly genuine, and many of the devotees are there *propria motu*. The stones are unquestionably part of Solomon's Temple, and Mr. Shick,* who knows more than any other living man upon this subject, of which he has made a special study, states that he believes that they extend for seventy feet deeper into the ground than appears on the surface. Certainly, similarly massive and peculiarly jointed stones are to be seen in the cellars of the Haram. Into the adjoining mosque, the Rabbis say that it is wrong for Jews to enter. Three various reasons are alleged in justification of this prohibition. That they fear to tread upon the place which was once the Holy of Holies; that they fear to walk over the spot where the tables of the Law are buried; that no one was allowed to enter the Temple without previous purification. Without wishing to argue the point of the propriety of this quite modern prohibition, I would merely draw attention to the fact that, as the Presence of the Deity is admitted to be removed from Jerusalem, the Holy of Holies is no longer extant; that the

* The Government Surveyor of Jerusalem.

tables of the Law were said to have been either stolen by the Assyrians, or buried, in an adjoining cave, by the prophet Jeremiah; and that the Temple being no longer in existence, the question of purification cannot be a matter for present consideration.

The Dome of the Rock is a marvel of pure Arabesque style, and is a deliciously perfect artistic building. It is simply unsurpassed for beauty by anything I have ever seen. In the centre is the Rock, bare and naked—the unquestioned summit of Mount Moriah—and, in all probability, the identical spot where Abraham prepared for the sacrifice of Isaac. The Mahomedans invest it with all kinds of amusing traditions, which are gravely recounted by the cicerone. It is the precise centre of the earth—the Christians (or rather the Greek Catholics) claiming similar honour, however, for a spot in the Church of the Sepulchre. It was, probably, the site of our Holy of Holies, and, as it is well railed in, no fear of treading upon it may be entertained. Thereon, tradition says, was written the “Shemhamphorash,” or ineffable name of God; which Jesus, say the Mahomedans, was enabled to read, and thus to work his miracles. They show you the hole made by the head of

Mohammed on his flight to heaven, and the holes made by the fingers of the angel by which he held it down to prevent it from rising, as it wished, with the prophet. Some say the rock rests upon a palm tree, watered by a river of paradise, and some that it is suspended, without support, in the air; and when you pass underneath it, the guide shows you that the ground sounds hollow, in confirmation of these ideas. They also say that beneath it is the "well of souls," where the departed assemble to pray twice weekly. Here will resound, the Muslims believe, the last trumpet on the Day of Judgment. Over the entrance to the cavern is the "tongue" with which the rock greeted Omar—but enough of these silly stories, which are without number. The "Haram" area, with its large Aksa mosque, its numerous cisterns, its arcades, its stone pulpits, and its Koran schools, gives a very good idea of the size and importance of the space covered by the Temple, which was the great centre of the city, not only in a religious, but in a political and general sense.

How forcibly is prophecy brought before us when we see the consecrated ground occupied by the gorgeous structures of a false and alien religion, founded on, but a distortion of, the

Jewish ! Mr. C. Schick has made a marvellously exact model of the "Haram," as he has of a reconstruction of the Tabernacle of the Wilderness, perfect in all its details, from the Biblical description. He is about to attempt a similar model of the Temple of Solomon. It is to be hoped that copies of these models will find a place in our South Kensington Museum, as their instructive value is considerable. In the mosques they show many pillars and pieces of sculpture said to be from the Temple of Solomon, which come, at the earliest, in all probability, from that of Herod.

The Church of the Sepulchre is of little artistic beauty, and it is amusing to see how, in defiance of all history, the various sites connected with the history of Jesus are concentrated under one roof. There is a large amount of richness of ornament. In the Sepulchre itself, on Easter day, the Greek patriarch enters alone, after a rigid examination to prove that there is "nothing concealed about his person ;" and immediately afterwards the "sacred fire" bursts out, from which four candles are immediately lit, and as many as can do so light torches from them. A large body of Turkish soldiery, with fixed bayonets, are stationed outside, to quell

any disturbance that may arise ; a massacre having taken place, not many years since, among the various sects. A Turkish guard is permanently placed at the door of the church to keep order, and Turkish soldiers are stationed about it. Here, in Jerusalem, the rallying point of religious enthusiasm, sectarian jealousies, even amongst the Jews, rage more fiercely than elsewhere, and passions seem to be intensified and more acute. The Sepulchre and its Church, be it remembered, are only venerated by the less cultivated and more ignorant sects of Christians.

Although the population of Jerusalem, densely crowded as it is, is comparatively small, yet it is difficult, in the absence of a census, to arrive at an accurate result. It cannot be less than 24,000, nor more than 28,000. A similar difficulty presents itself with regard to a correct estimate of the number of the Jewish inhabitants. The lowest computation gives 13,000 souls, and the highest, 15,000. The Jews, therefore, form more than one-half of the total in-dwellers, a fact which it is of the highest importance to bear in mind in consideration of the present sketches.

To resume,—the impression which I have intended to convey to my readers is this: that

Jerusalem is without beauty, excepting that of its natural situation and environs; narrow, crooked, and tortuous as to its streets; painfully inadequate as to its paving; overcrowded as to its house accommodation (few families, especially, amongst the Jews, possessing more than two rooms, and many but one); terribly degraded as to its sanitary condition; and altogether repulsive to European ideas of what a city of 24,000 to 28,000 souls should be. And until Turkish misrule is corrected, there is but little hope of its internal improvement.

PHYSICAL AND MORAL CHARACTERISTICS.

Jerusalem being, then, so unattractive a place of residence, why, it may fairly be asked, do so large a number of Jews select it as their dwelling-place? and being born there, why do they not desert it for some pleasanter and more remunerative spot? The answer is not far to seek. It is, at most, but seventy-five years since the Ashkenazim Jews were permitted to immigrate to Palestine, and the date of the principal arrival of the Sephardim is that of the expulsion of the Jews from Spain under Isabella I. To

Jerusalem the natural, national instinct of the Jew leads him, and his religious attachment to the soil of the Holy Land is a factor by no means to be excluded from the consideration of this question. Undoubtedly, many of the Jews come here from unfeignedly pious motives, for there are many present instances of Jewish immigrants who have absolutely nothing to gain by their residence but the hope of ending their days, peaceably, in the land of their forefathers, and of being laid in the sacred soil. Some come from Russia, to evade military service, but these are no large number, as the facilities afforded for emigration to other lands are quite as great as those given by the steamers to Jaffa. A great many are unquestionably attracted thither by the reports of the charity (which, large though it is, has been much exaggerated by the ignorant peasants of Poland, Russia, and Gallicia), which is directed to Jerusalem by the pious bounty of their co-religionists, and in which they hope to share. Whatever the causes, the Jews are there in large numbers, and in a distressing condition; and must be dealt with as they stand, although something might be done to stem the tide of immigration, now, however, slackening of itself.

The present poverty of the Jews of Jerusalem

is terrible in the highest sense of the word. Those acquainted with the European poverty can hardly realize the extent of this distress. True, the Oriental is not accustomed to, nor can he consume, so much food as the European, but it must be remembered that the majority of the Jews are hardly acclimatized, and preserve most of their native habits. Few of them get meat during the week, and to many it is an exceptional treat to get it on Sabbath. They are woefully overcrowded; two generations often occupying one room—a family possessed of two or more rooms being exceptionally fortunate. This poverty has increased of late years, owing to the recent war with Russia, and the consequent high prices of provisions and stoppage of commerce; the deficiency of rain, and the bad times in Europe. The failure of the Turkish Government to meet the interest on its debt has been also of baneful influence upon the pecuniary position of the Jews, many of them, who had managed to scrape together a little savings, having selected that broken reed as a medium for investment. It is worthy of record that Mr. Samuel Montagu, on his visit to Jerusalem in 1875, took occasion to warn those whom he met of the probability of this impending failure. The late Rabbi Auerbach,

then Chief Rabbi of the Ashkenazim Jews, sold his stock, as did many of the others ; but on the publication of Mr. Montagu's * Report, which contained some unpleasant home-truths, they revenged themselves on him by repurchasing them, and suffered accordingly. An estimate, correct at the time, of the annual amount then necessary for the support of a family was given as £22 16s. (570 francs), and the amount now needful for supplying a small family with the barest necessities of life is about £40 (1000 francs), or very little less than would be required for a similar purpose in an European city. A marked increase in the self-helpfulness and industry of the Jewish population has been observable of late years. Building societies have sprung up (of which more anon), and are most useful institutions. Much of this impetus, Mr. Weissmann, a converted Jew, and the Dispenser of the Missionary Society's Hospital, observes, was due to the drastic influence of Mr. Montagu and Dr. Asher's report. If objection be raised

* Mr. Samuel Montagu and Dr. Asher (Secretary to the United Synagogue) visited Jerusalem in 1875 for the purpose of reporting on the condition of the Jews to a committee which had collected funds for its amelioration. They were much abused for their report, which, being eminently practical, did not accord with the views of stay-at-home sentimentalists.

to the tainted character of the source of this opinion, I would observe that I have made it a point to give a patient hearing to all classes, even to the enemies and decoy-ducks of my race, knowing well that the truth cannot be arrived at without thorough and complete inquiry from all sources of local information.

I have before me a list of 416 Jewish individuals who follow 32 different handicrafts in Jerusalem.*

Some of the Jews are, when they have funds, frequently money-lenders to the Arabs, although the practice of usury is contrary to Jewish law and usages, and is, in this country, visited by social ostracism from the community. The legal rate of interest is ten per cent., and the usual rate very much higher; in fact, quite unlimited in its scope. This circumstance tells against those of the Jews who wish to expand their industry. Government taxes are excessively high, and are oppressively collected, the Govern-

* 20 Watchmakers; 27 Goldsmiths; 6 Engravers; 3 Printers; 1 Lithographer; 18 Parchment-makers; 14 Bookbinders; 2 Weavers; 1 Tanner; 3 Lacemakers; 2 Soap-boilers; 4 Bronze-makers; 1 Typefounder; 32 Tinkers; 65 Joiners; 15 Turners; 87 Tailors; 60 Shoemakers; 1 Saddler; 7 Upholsterers; 1 Furrier; 1 Hatter; 2 Dyers; 12 Masons; 4 Glaziers; 1 Grinder; 6 Potters; 2 Coopers; 1 Umbrella-maker.

ment, however, imposing no property-tax within the city, as it is Holy Ground. In small trading lies the chief business capacity of the Jews. In Jerusalem, as elsewhere, they prefer working with their heads to doing so with their hands.

As agricultural labourers they cannot compete with the Arabs, who can labour for hours in the broiling sun, for a daily wage of but half a franc ; who sleep in the open air in the garment they wear all day ; and who live on a few herbs, coârse bread, and the refuse of meat. But, under proper regulations, with a fair educational chance, and, above all, with a little independence, there is no doubt that the Jews would be found willing to work hard to raise themselves from their present degraded condition. There is a class who think it their highest merit to study the Talmud all day long, and to do nothing else, forgetful of the fact that all the Rabbis who compiled that great work were themselves handicraftsmen and hard labourers. But this class is now chiefly composed of aged persons and those who are past labour. Deaths have been exceptionally numerous during the past two years, and have been caused, I am told, through sheer starvation.

The curse of the land is, unquestionably, the

manner in which charity is distributed. Of the *Haluka** and other charity sent thither I shall speak, in detail, in a proximate sketch; but its effect comes under present consideration. The receipt of charity in the Holy Land is regarded as a right; as a just tribute paid by the foreign Jew to his Jerusalem brother; as a tax for which no gratitude is expected; for which certainly none is given. Let the Rev. Samuel Salant, Chief Rabbi of the Ashkenazim, a gentleman of great piety and of exceptional Talmudical learning, and entitled to every respect, give us his views as to the relative position of the Jews of Jerusalem and their foreign brethren. He related to me the legend of Issachar and Zebulun, the latter assuming the profession of a merchant, the former that of a student—Zebulun providing for the support of Issachar. The Jews of the Holy Land represent Issachar, according to his doctrine; the rest of the nation, Zebulun. Jerusalem should be the stronghold of concentrated piety and close observance of Judaism. The injunction to study the Law and the Talmud should there be vicariously carried out for the whole of the nation. No disturbing influence of a material character, affecting their

* Charity; literal meaning, "portion."

daily bread, should interfere with the holy abstraction of the students, nor should any other kind of study be permitted to mingle or compete with it. The Talmud for all, and all for the Talmud, is the *devise* of Rabbi Salant and his following. And the money sent to Jerusalem represents the sacrifice of time which every Jew is bound to give to the study of the Law, and is, therefore, but justly sent, and of pure right. Such, briefly, is the sense of what I gathered during my interviews with this gentleman and Ashkenazim Rabbis holding similar positions. Whether they are judicious or not is a question which the reader will be better able to judge when they have been more fully developed under the head of "Talmud Torah;" * but there can be no doubt of the sincerity and, according to their lights, of the excellent and pious motives of their propagators. As the distribution of the majority of the *Haluka* is in the hands of gentlemen holding these views, and prepared to enforce them by every means at their disposal (and these means are many and powerful), the result of this Catholic union of the spiritual and temporal powers may easily be imagined.

The independence of the people and their

* "The study of the Law."

self-reliance is reduced, and through no fault of their own, to a minimum. Two anecdotes will prove this better than pages of argument. A Christian working-man told us that a Jewish friend of his, whom he named, was an excellent workman, and could have full employment as a watchmaker (if I remember rightly). Asked why he did not work harder, he replied, "That he got so and so much per annum of the *Haluka*, as did his wife; and for each child that was born to them he got so much more. Why, then, should he exert himself to the fullest extent?" A friend of mine was on board a steamer from Jaffa, bound for Constantinople, when, after leaving Beyrout, being known as a Jew, a boy came weeping to him, saying that he was on board as a "stow-away," and had nothing to eat, and that the captain, discovering that he had not paid his passage, threatened to put him off at Cyprus, the next place of stoppage. His father and mother had died at Jerusalem, and he was making his way to Constantinople to an elder brother who lived there. Being human, and, therefore, weak-minded, my friend paid the boy's passage money and gave him sufficient for his support during his journey. The boy turned on his heel without a word of thanks, and every

Jew on board the ship—and they were many—pestered the donor for money whenever he dared to put in an appearance on deck. The boy was a Jerusalem Jew, and the money was his sacred tribute, and nothing but that which he had been taught to regard as his right and just due. Need there is amongst the Jews, and deep and bitter need, but nothing helps so much to drag them down as this very method of regarding the taking of charity; and as everybody takes it, whether he need it or not, eighty or ninety per cent. of the residents receive it, and the possibility of the right to it being a hypothecable security is even entertained.

There is also another branch of industry against which I desire to warn my Jewish readers. The *Sheluchim*, or messengers, who are sent out to collect moneys from abroad, receive *forty per cent.* of their collections, and free living during the whole of their absence. One fat and prosperous person was pointed out to me who had collected about £5,200 sterling, had received the usual forty per cent., and had enjoyed a pleasant and gratuitous tour of two years. Any money for special emergencies, such as these individuals are sent out to collect, had much better be forwarded through the resident Consuls, who would gladly take charge of it.

The Jews of Jerusalem are divided into two great bodies, the Sephardim and the Ashkenazim.* The Chacham Bashi, whose name, by-the-by, is the Rev. Abraham Ashkenazi,† belongs to the Sephardim, and is the recognized head of the community, whose election is sanctioned by Government. He is far more liberal in his ideas than his Ashkenazi colleague, or rather subordinate, but he is old and sick and "the power is departing from him," he, pathetically, says. The Sephardim number about 6,900, and, assuming the total population to be 15,000—as is probable—the Ashkenazim are more numerous by about 1,000 than they. Each great division is divided into communities, having their separate internal governments, representing the countries, or provinces, whence those composing them originally came. Of these "communities" there are, as far as I can ascertain seventeen in all. The *Minhag*‡ of the Sephardim is identical with that of their foreign brethren, as is that of the great body of the Ashkenazim, the majority of whom belong to the "Perushim" (Pharisees, or Separatists), a title which the New

* As before said, the Spanish and German natives or descendants of them.

† The Rev. Mr. Ashkenazi has, unfortunately, died since these lines were written.

‡ Form of prayer.

Testament has unjustly brought into reproach, but which is merely applied to those who rigidly observe all the injunctions and ceremonials of our nation and religion in their integrity.

The "Hassidim,"* chiefly from Russia, are a remarkable sect. This sect was founded (I was informed in Jerusalem), some 150 years ago, by Rabbi Israel Baal Shem-Tov † (Besht), as a reaction against the coldness and narrow-mindedness induced by the study of the Talmud (so its founder asserted): to give vent to a more emotional religion, and to give more importance to the Law, which was being superseded by the Talmud. The founder had visions, and recounted miracles which he asserted that he had performed. For instance, he stated that one day when he was walking on the edge of an abyss, absorbed in thought, he would have fallen over, but that the opposite mountain advanced to meet the side on which he was! This enthusiast and his few followers would have disappeared as they had come, but for the importance given to them by ill-timed persecutions, and for the fact of Besht finding his St. Paul in one Beer aus (from) Mendseritsch, who codified his doctrines and

* Literally, "the righteous."

† Literally, "the Master of the Good Name."

arranged them in order. One of these doctrines is to the effect that "Heaven finds greater pleasure in seeing a man smoking and enjoying himself, than passing his time in purposeless study." The present followers, however, and they are numerous and powerful, study the Talmud equally with the rest. There is some slight peculiarity in their synagogue service, which will be described in its proper place. They have great faith in their Rabbis, to whom they resort for advice in all temporal matters, which advice they implicitly follow. The following historical description of this sect (probably more correct than the Jerusalemite version) has been kindly furnished to me by a learned friend :

"'Chassidim,' a Jewish sect, which arose at the commencement of the eighteenth century, as the outcome of the excitement caused by the pseudo-Messiah, Sabbatai Zewi. It received its name either from the name of the first founder, Judah Chassid, or from the purpose of the movement—to become חסיד. The first movement ended with the death of Judah, after he had carried a number of his disciples to Jerusalem (1700), and the result was a relapse of many into baptism. But it was soon revived in greater force by one Nehemiah Chija Chajou,

who was born on the banks of the Bosphorus at Bosna Serai (c. 1650), but travelled to Palestine, where he wrote a treatise to prove that the God of Israel is a Triune Deity. Banished from Jerusalem under the synagogal ban (*Cherem*), he travelled into Europe, and found followers throughout the East of Europe. D. Oppenheim, Chacham Zewi, M. C. Luzzatto, may be named as having taken part in the new heresy, which rose to great strength with D. Frank, who founded a sub-division, the 'Frankists.' The movement took a new and wilder direction under Israel of Miedziboz (1698-1789), who may be regarded as the founder of modern 'Chassidim,' the principal characteristic of which is a belief that miracles may be performed by use of the divine name: he was hence called Besch, *i.e.* בע"שט = בעל שם טוב. Round him, in one year, no less than 10,000 collected who were opposed to Rabbinism, and trusted to mystic inspiration for their guide in life. They called the Talmud-Rabbis 'Devil-inspired Jews' (יהודים שרדים). Although greatly opposed by Elias of Wilna, they increased in numbers, and commenced to have a settled organization under *Rebbes*, who were in the place of the older Rabbonim: by 1800 they were 100,000 strong, and

were increasing in importance throughout Poland. They may be said to be the Methodists of Judaism, though the large element of mystic and cabalistic elements reminds one rather of the Shakers."

There are about ten families in Jerusalem of the Karaites, who accept the law, but not tradition and Rabbinical teaching. They have no synagogue of their own, and, although a large sum of money was once sent for their support by a rich member of the sect, they are very poor and have not prospered.

Perhaps, nothing strikes the Jewish visitor to Jerusalem with so much deep and heart-felt pleasure, as to see all the rites and ceremonies of his faith so thoroughly and so freely carried out. The Sabbath is a real day of rejoicing and of complete suspension of work. The poorest individual endeavours to make some difference, for the better, in his food and in his garb. The synagogues are crowded, and all the services are fully attended throughout the day. Sabbath really begins, and ends, too, at sunset, varying with each week. There is no shamefacedness, no half-heartedness, on the part of those who desire, minutely, to observe the regulations and ordinances of their faith in their entirety, as there

too often is in other cities. The disgrace and shame, here, is not the observance, but the neglect, or even the suspicion of neglect, of such observance. The Jews are together, and Judaism is thoroughly carried out. The agricultural ordinances are respected. No fruit is gathered during the first three years of the tree's growth; the Sabbatical year and *מעשר תרומה*,* meet with due honours. It is a picture, in little, of what it would be were we Restored—as regards religious observance, only, be it understood.

The Sephardim all wear the dignified and beautiful Oriental costume; even those who adopt European dress in the week, assuming it on the Sabbath. The Ashkenazim, mostly, maintain the garb of the country whence they came. The Russians and Poles wear the long silk or cloth gown and fur caps; the Germans the quaintly cut coat and flattened wideawake of the early part of this century, and the variety of costumes is picturesque in the extreme. All unite in cultivating the “love-locks,” or pieces of hair left long, and brought down in front of the ears, curled into ringlets by some, and left untouched by others, the wearing of which is founded on a passage in Leviticus xix. 27, “Ye

* “Tithe of the Pure Priests.”

shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." These love-locks are still called פּאַת ("corners," as in the verse quoted). It is the fashion to accuse the Jews of exceptional uncleanness. This is unjust. The laws concerning ablution are thoroughly carried out, although the water-supply of Jerusalem is atrociously bad, and, just now, water is selling in the city at a high price, in consequence of the scarcity of rain. The appearance of uncleanness arises from the fact that changes of garment, owing to poverty, are rare with them. No Orientals are otherwise than clean in their persons, although their clothes may cause them to seem otherwise according to European notions.

The morality (according to the conventional acceptation of the term) of the Jews of the Holy Land is exceptionally high. But this is, in a measure, the result of a great evil. The Rabbis have ordained that no man should pass the age of eighteen, unmarried. It is no uncommon thing, therefore, to see husbands and fathers of sixteen years old, and wives and mothers of fourteen. The offspring are weak and sickly, as a natural result. The marriage is a matter of arrangement, the pair never seeing each other,

frequently, till their wedding-day, it being considered highly improper, even if they know each other, for them to converse within a year preceding the happy event. Facilities for divorce are large, but, to the credit of the Jews be it stated, are rarely resorted to. Remarking on the comparative youth and beauty of the wife of an elderly gentleman whom I visited, I was told that he had sent his former wife to Jaffa on the pretext that her health required that she should have a change, and, during her absence, had obtained a divorce, and married this young lady. The marriage ceremony lasts seven days, during each evening of which the parents are expected to receive company, to the extent of at least ten persons, the bride and bridegroom sitting under a canopy upon a dais. I am happy to be able to state, that the local opinion as regards early marriages, hardly suited even for the indigenous Jews, is now undergoing a marked change. Although polygamy is not prohibited, there are said to be but seven cases of dual marriage in the Holy Land. Modern custom discourages it, and the secular equality of women amongst the Jews is no new thing, as the Talmud proves.

A terrible thing is the rapidity with which the dead are buried, not alone amongst the Jews,

but amongst all dwellers in Jerusalem. Amongst the Jews, as soon as the breath is out of the body, it is washed *inside and out*, buried forthwith, and the grave closed up. In ancient times, the grave and coffin were left open, until death was unmistakably proved, and this course should be reverted to.

It is but natural, where religious feelings are so deeply intensified, that some amount of superstition should creep in. Many children wear amulets of quotations from the Bible, written on vellum, and enclosed in bags, and the sculptured representation of an outstretched hand, as a protection against the "evil eye" is seen over many doors. The Cabala and cabalistic writings are largely studied, and one Rabbi, pale and worn-looking, was pointed out to me as a man who once had immense influence—who was a rabid hater of secular education and progress—but who had injured his prestige through assuming Messianic attributes. One grave and venerable Rabbi told me that it was well known that those who led exceptionally holy lives could converse with Elijah the Prophet, and related to me how the wife of a certain Rabbi was asked by her husband to bring him a cup of coffee, and brought two cups, alleging that the second

one was for the old man who was his companion, and was ever afterwards esteemed holy, because she, too, could see the Prophet. They point out, in one of the synagogues, the place, in front of the *Almemar*,* where Elijah appeared and sat, on one occasion, in modern times. It must not be supposed, however, that I desire to convey the impression that such superstition is by any means general, or even widely spread.

Jerusalem has no general journal of any kind, but the Jews possess two weekly newspapers, both published in the Hebrew language. The one, *שערי ציון* (*The Gates of Zion*), edited by Mr. J. Goscinnny, is the organ of the Rabbinical, or Ultra-conservative party ; the other, *הבצלה* (*The Flower*), edited, with considerable spirit and capacity, by Mr. Frumkin, is devoted to progress and liberalism. That these journals command considerable importance in the community is evidenced by the fact that a deputation came to me from Safed, which has a population of 5,566 Jews, to tell me that the *Habazeleth* had inserted statements injurious to the character and proceedings of the native Rabbis ; that they believed that these statements had been copied into the *Jewish Chronicle*, and they desired to lay their grievances before me, that I might inform our

* Reading-desk.

co-religionists of Europe concerning them. Nobody, they said, who visited the Holy Land ever thought of Safed, to the position of which city I shall advert hereafter.

There are, as may have been inferred, two parties amongst my co-religionists in Jerusalem—the party of progress, encouraging secular education ; and the party of the Rabbis (or rather of the Ashkenazim Rabbis), opposed to everything but the maintenance of the present state of things. Both are sincere, and both have but one object, the due upholding of the dignity and observance of the Jewish faith. Hitherto, the Rabbinical, or retrograde party, have proved the stronger, and it remains to be seen whether they will continue to do so, in the face of the march of civilization and of the unhappy material condition of the Jews of the Holy Land.

As amongst our people of all countries, and, indeed, amongst all other peoples, the Jews of Jerusalem comprise both good, bad, and indifferent individuals within their ranks. Highly intelligent they certainly are, hard-working they would be, if properly directed and afforded due opportunity ; but of their deep attachment to their Holy Religion and to the common Nationality, there can be no possible doubt.

THE EDUCATIONAL QUESTION.

We are approaching the latter end of the "nineteenth" century, which prides itself, as did all its fifty-six * predecessors, on being the most civilized century since the commencement of the world. We are living in an age in which education is, rightly, considered as the truest means of enlightenment and progress. We Jews, especially, consider that we are somewhat ahead of the rest of the population of Europe in general, as regards culture. Can it be believed that a section of the Rabbis of Jerusalem are permitted to impede and hamper all efforts to improve the educational condition of their flock, and that there are persons of influence, in cultivated Europe, who are found to encourage, aid, and abet them? Not that I wish to infer for one moment that I undervalue the propriety of the study of the Hebrew, and especially of the sacred writings of the Talmud. Travelling in the East, one feels of what great importance it would be were all Jews to have the freemasonry and bond of union of a common living language; and conversing with the Jews of Jerusalem, and,

* The Jewish era is 5641.

especially, with the conversionists, a Jew feels the shame of not thoroughly knowing his own Law and traditions. But a man cannot live by religious study alone, nor has it ever been a doctrine of our faith that due regard should not be given to proper worldly interests.

It must be owned that the Ashkenazim Rabbis have the courage of their opinions. Their very skill in the Talmud makes them masters of logical fence, and their constant introduction of parables and figures of speech, makes a discussion with them deeply interesting. All must allow them the merit of sincerity. Educated, themselves, in a narrow groove, they cannot see that their disciples require anything else but religious knowledge, or what they consider to be such, to live upon. Contenting themselves, to their credit be it admitted, with but little of worldly wealth, and having no ambition but to pass their lives peaceably in study, they cannot understand how it is that it should be considered desirable for others to rise higher. And they fear for the integrity of the religion. They say that the advancement in general learning has brought infidelity into the ranks of the European Jews, and, in that, they have some show of reason. Jerusalem, they say, should be the stronghold

of pious Judaism. Let the people perish, they infer, rather than the slightest infraction of the Written and Oral Law should be introduced into their midst. And when I told them, frankly, that some people in England thought that their object in impeding secular education was that they feared the lessening of the *Haluka*, devoted to material needs, they answered—indignantly repelling the insinuation—that they knew England sent but little money, because the English Jews did not think it well applied, and they also knew that they would receive much more if they opened the door to education, but that they would sooner starve than willingly admit what they considered an enemy to Judaism into their midst. They forget that they have a real, and not an imaginary enemy, at their gates and in their stronghold, in the shape of the conversionists. They forget that they themselves exalt the Talmud above the Law of Moses itself. They forget that they encourage men to study and cultivate their high intelligence, and, for want of the medium in which to convey their thoughts to the outer world, the result of a lifetime of learning dies with them. Let Jerusalem, I said to them, be the stronghold of Judaism ; but let it be the nucleus whence true Jewish

knowledge should radiate throughout the world ; whence learned Rabbis should be supplied to all the quarters of the globe, and whence writings, in all languages, should go forth to disseminate the truths of Judaism. Let Jerusalem be the chief academy, and the rallying-point of universal Judaism.

The Rabbis in question wield a powerful preventive instrument, and, what is worse, an intangible one. It is a relic of the middle ages ; a faint copy of Roman Catholicism : חרם, "Harem," or excommunication. Anything or any one that they object to, is put in חרם, a kind of religious Coventry, which involves social, as well as religious, disabilities. Any one under this ban is most uncomfortably situated. In its full force, the person offending is not admitted into the synagogue, and Jews are forbidden to eat, drink, or trade with him. His *Haluka** is, of course, cut off at the main. The late Chacham Bashi, or Chief Rabbi, a most liberally minded man, asked me to get the united Consuls to send him orders that he is not to permit חרם to be launched against anything ; but this would be of no avail, for חרם is, as I have said, an intangible enemy that works in the dark. And on this

* Communal charity.

very question of secular education a powerful section of the Rabbis are implacable. They will not even permit their subjects to learn the language of the people amongst whom they dwell. A Library was formed in honour of Sir Moses Montefiore, of secular works, and the Rabbis launched the חרם against it, and it was compelled to be dispersed. We are not sure that they have put a similar interdict on the English Hospital and the Missionary Schools, but we trust that they will do so forthwith and without delay. Mr. Moore, the English Consul, Baron von Münchausen, the German Consul (a man of high intelligence and deep interest in the welfare of the Jews), Count Cabourga, the Austrian Consul, and even Sir Henry Austin Layard, our Ambassador to the Sultan,* himself—on his recent visit to Palestine—have all reasoned with the Rabbis, but in vain. Even my poor self, on its being imagined that I was charged with a mission to found a school, when I had no mission at all of any kind, heard that a meeting of the more fanatical party was held to discuss the propriety of demolishing me, but that Chief Rabbi Salant very properly said that it was quite time enough to take any steps when some-

* Written in December, 1879.

thing was done in the dreaded direction. Joseph Blank, a Jewish teacher of Arabic, was set upon in the street and beaten by some of the Hungarians, who are the most fanatical of the various parties ; but he, wisely, took no notice of it, and proceeded, quietly and unostentatiously, with his work. I found these Rabbis, nevertheless, quite willing openly to discuss views and exchange opinions, temperately, with me ; although I made no secret of my bias. Let the experiment be tried, I asked them, only to the extent of letting Arabic be learnt, and then, if you see that harm is being done to our cherished religion, you will have some show of justice for interfering and excommunicating.

Another and a secular party asked me what scope there would be for men to make their way in Jerusalem, supposing them educated—they imagining education to mean merely the knowledge of foreign languages ? And they also said that the natural attachment of the people to Jerusalem (with which I heartily sympathize) would prevent them from seeking their fortunes elsewhere. I pointed out to them that the Chief Secretary and Interpreter of the Governor of Palestine, Mr. Grieger, a person of considerable influence and a thoroughly observant Jew, had

risen solely through the power that knowledge had given him, and that general culture, and not merely the parrot-like acquaintance with languages, brings with it, not alone the elevation of individuals, but that of the whole country in which they dwell.

A German philanthropist recently sent a sum of money to Jerusalem, saying that it was to be spent in the cultivation of "*profane Wissenschaften*" (secular knowledge). The word "*profane*" so frightened the Rabbis, that they returned the money.

To resume: nothing can be done to benefit the Jews of Jerusalem, with any degree of permanency, unless they receive the same chances of education as are enjoyed by the majority of their European co-religionists. And this must be done with no niggardly hand, and on, at least, the same scale of liberality as the schools of the Conversionists. At first, material advantages must be offered, such as complete or partial *pension*, in order to break down the barrier imposed by Rabbinism, and then, later on, knowledge will be sought for its own sake. At the same time, the study of Hebrew, the Bible, and the Talmud, must be carried on concurrently, and those boys who show most marked aptitude

should be educated, and subsidized during their education for the Rabbinate. Here is fair scope for the Alliance Israélite, Universelle, so successful elsewhere, whose work in the Holy Land is, at present, confined to the Agricultural School at Jaffa, which has, so far, done little to justify its existence.*

THE חלוקה (HALUKA OR COMMUNAL CHARITY).

The *Haluka* is divided into two classes חלוקה גדולה (Greater *Haluka*), consisting of moneys collected chiefly in Russian Poland by כוללים, who are supported by the local communities as collectors and agents, as the name implies, and who are each represented in Jerusalem by a Rabbi, who distributes the relief sent by his district only, which is applicable to the Ashkenazim, and in which the Sephardim have no share. None of the recipients can be removed from the list but by order of the contributing district, which, however, confirms the recommendation of the Jerusalem resident distributor—

* Since the above was in print, a sum of money has been collected, in London, for the purpose of founding a boys' school at Jerusalem, to be conducted in accordance with modern requirements.

himself, usually, a participator. The children of the recipients are added to the list immediately on their birth. Of this *Haluka Gedolah* (Greater Halukah) it was impossible to obtain accurate statistics. The minor distribution, which is of more casual character (חלוקה הקטנה), consists of money collected in Germany, Holland, England, France, and America, and is divided amongst all the Jewish inhabitants of Palestine. It is appropriated into twenty-eight shares thus subdivided :—

The Sephardim of all Palestine receive $11\frac{1}{8}$ shares.

„ Perushim (Ashkenazim)	„	$6\frac{3}{8}$	„
„ Hasidim	„	$8\frac{5}{8}$	„
„ Habad (חב"ד)	„	$1\frac{3}{8}$	„
<hr/>			
28			

The “Jews of all Palestine” consist, a few stragglers excepted, of the inhabitants of Jerusalem, Hebron, Safed, and Tiberias :—

Jerusalem (probably)	15,000	souls.
Hebron	„	850 „
Safed	„	5,666 „
Tiberias	„	2,300 „
<hr/>		
23,816		

It was only possible for me to obtain accurate and exact statistics of the lesser *Haluka* falling

to the share of the Ashkenazim of Jerusalem with the following result :—

Year.	Number of persons amongst whom distributed.	Turkish piastres.	Sterling at exchange of 125 piastres per £
5635	5,982	185995.15	£1,488
5636	6,053	146503.25 (This reduction is said to be due to the publication in the previous year of Mr. Montagu and Dr. Asher's report.)	1,172
5637	6,684	221549.10	1,772
5638	6,928	252331.35	2,018
5639	6,520	306837.05	2,454

This being $6\frac{1}{2}$ parts of 28, gives £10,571 as the whole of the lesser *Haluka* for Jerusalem in the year 5639, and, reckoning the population of Jerusalem as 15,000, and adding the proportion of 8,816 inhabitants of the other cities (for the distribution is applicable equally to each soul, whether man, woman, or infant in arms) gives £16,784 for the whole of Palestine. To this must be added the *Haluka Gedolah*, which is an unknown quantity, but the total amount sent by the Jews of Europe and America for distribution amongst the Jews of Palestine is estimated at no less than £30,000 to £40,000, and

by some as high as £60,000. All estimate is, therefore, mere guess-work, but, comparing the opinions of disinterested persons qualified to judge, it may fairly be assumed that the amount is not less than £40,000, nor more than £50,000—the total revenue of Palestine according to the Turkish Government being (as Messrs. Montagu and Asher stated) not more than £70,000 annually. This will give an idea of relative magnitude of the Halukah. The Sephardim have a far smaller share than the Ashkenazim, who receive (children in arms in the same proportion as grown men and women) not less than £4 to £6 per head per annum; no inconsiderable sum when all is taken into consideration. This is exclusive of sums sent by private individuals for the support of institutions, or selected families of their own choice, nor does it represent all that is actually collected for Palestine, some of the amount “falling out by the way” before it reaches the hands of the Palestine distributors, to whom, of course, no suspicion of unrighteous distribution attaches, although, abroad, the system of “commissions” is in full force, as in the case of the “messengers” mentioned in another article. These collections represent, mostly, the sums given by poor people under

the idea that, by paying those in Jerusalem, vicariously, to study for them, they execute the commandment "to study the Law."

No possible objection can be raised to these, or any other amounts of money being collected for the benefit of the inhabitants of the Holy Land. All this, and much more, is needed to supply their pressing wants and urgent needs, for they are, indeed, as I have before said, in a terribly destitute condition. But the mode of distribution of these sums is unjust, inefficient, and tends to aggravate the very evils which it should alleviate. The disposal of these moneys is in the hands of the Rabbis, who, amongst the Ashkenazim, are men of strong views, possessing minds narrowed by the special bent of their studies. Students themselves, and of only one branch of study, they, naturally, view with disfavour and want of interest anything which does not appertain to their peculiar bent. The power they wield is enormous. They hold the material necessities of the people in their grasp, and they, also, have a natural influence over a religiously inclined population, taught to regard the Rabbi as almost infallible, and worthy of all respect and honour. Anti-Jewish as this is, its effect upon the progress of the people is most deleterious.

It is impossible for men holding such pronounced views as the Rabbis avowedly do, and with the sincere idea that they are doing what is best for the maintenance of our holy religion, to resist using their power to the utmost. The union of the temporal and spiritual power of the Church of Rome has been destroyed. It is time that this modern revival of an imitation of it, on a small scale, should be broken up. Amongst the Sephardim, who are less pauperized, because they receive less *Haluka*, and are, thus, made more self-reliant, education and progress are making feeble, yet apparent, strides, which is an additional confirmation of the truth of my remarks, were any such confirmation needed. The Sephardim, too, are altogether a more dignified, and, at any rate, as regards outward show, more independent class of men than the Ashkenazim. It is a question of direction, and their spiritual chiefs are certainly less bigoted than those of the latter.

In conclusion of this branch of my subject, I would say to my co-religionists: Send all the money you can spare from home claims to the poor of the Holy Land. It is needed—all and more. But see that it is distributed by competent hands; that it does permanent good; and that

it is not used as an instrument to perpetuate the very abuses we are all trying to destroy and do away with.

THE SYNAGOGUES.

The synagogues of Jerusalem are innumerable. Each institution, school, and hospital has one, as well as all the building societies; and, besides, there are many small synagogues, or *Hebrath*. Most well-to-do persons have synagogues in their houses. The principal public ones are those of the Sephardim; of the general body of the Ashkenazim; and of the Hassidim. All are approached by small entrances leading out of the streets, and are built closely round, owing to the value of space, so that the idea of their size is quite lost. The Sephardim have four synagogues; each leading out of the other, like the synagogues at Rome, or the Church of Santo Stefano at Bologna. One of these synagogues is very ancient, and is said to have been that of Rabbi Jochanan Hasandler (the shoemaker), whose memory is much venerated as a great teacher in Israel. Remembering the objections that were raised against the decoration of the Bayswater Synagogue in London, at its opening, because the ceiling was studded with

golden stars, one is surprised to find that all the synagogues of Jerusalem are painted, in a style of art almost infantile, with representations of trees, musical instruments, views of scenery, and reproductions of objects used in the Temple service ; the objection as to such representations only applying, it appears, when they are made in relief. In the Sephardim synagogues, which are by no means handsome, are many rich and tasteful curtains for the Ark, and some superb *Sepher Torah* (scrolls of the Law) ornaments. The benches are covered with matting and cushions, as the worshippers, like true Orientals, take off their shoes, and sit, frequently, comfortably cross-legged. The service is identical in *Minhag* with the European, excepting, as in all the Jerusalem synagogues, that the *Doochan** is said by the *Cohanim*† each time the *Shemonah Esrah*‡ is repeated, and with all its ceremonies, whether on Sabbath or otherwise. In the Sephardim synagogues the most perfect order and decorum reign. The *Seaphorim* are enclosed in circular winding boxes, some of which are of solid silver. Noticing, in a corner, a heap of torn papers, I was told that they were fragments of Hebrew

* Priestly blessing.

† Descendants of Aaron.

‡ The prayer of the Eighteen Blessings.

Bibles, prayer-books, and other sacred books, which are not permitted to be burnt or destroyed, but are, periodically, buried in the earth, to an accompaniment of song and ceremonies. A choir is unknown in Jerusalem, and a sermon rare. The *Mezzuzahs* * are of colossal size, and, sometimes, handsomely carved from olive-wood.

The principal synagogue of the Ashkenazim has its history. It is built on ground formerly belonging to the Jews before the expulsion. On their return, they endeavoured, unsuccessfully, to get it back for its present purpose ; until, upon Lord Napier visiting Jerusalem, they implored him to intercede for them with the Ottoman Government, which he accordingly did, with the happiest results. It is a very fine, lofty building, with a gallery under the roof, and a handsome dome. The women's galleries run round the synagogue, just above the magnificent wrought-iron entrance door. The galleries are made of close lattice-work, and the occupants are additionally screened by large linen curtains. The worshippers are provided with wooden benches, and movable desks, with boxes and foot-rests combined, of the same material. The

* The cases affixed to the door-posts containing the Ten Commandments.

Almemar is a very handsome construction of olive-wood and wrought iron. On Friday evenings the congregation wait, after *Mincha*,* until the *Shamas*† gives the signal, by striking three blows with a wooden hammer (as at the Comédie Française) to indicate that it is sufficiently dark to commence the Evening Service. The prayers are read at a small reading-desk to the right of the Ark, the Law alone being read at the *Almemar*. It is customary to leave any money, or any articles one may happen to be carrying on Friday evening, with the *Shamas*, before the commencement of Sabbath, as it would be considered most offensive (and properly so) to be seen carrying anything through the streets of Jerusalem on the Sabbath. The service is conducted in the well-known Polish pronunciation, and the worshippers join in with the reader fervently and heartily, and in tones that would astonish those accustomed to the frigid propriety of the London West-End synagogues. Old men are seen lifting their hands to heaven; the display of emotion being especially noticeable when any reference occurs to the rebuilding of Jerusalem. The *Mitzvoth* are sold, but not publicly, and offerings of money are made in the same manner

* Afternoon service.

† Beadle.

as in Europe. From the ceiling hang some magnificent chandeliers, including several large ones of solid silver. The condition, or, perhaps, the appearance, of cleanliness of the synagogue leaves much to be desired, but it is always crowded, and at much more frequent intervals than with us. Besides, come when you will, you will always find old and reverend men (and some young ones) engaged in study; and this is noticeable in all the synagogues, excepting, perhaps, those in private houses. It must be remembered that the synagogue in Jerusalem means much more than it does elsewhere. It is the only public place of the local Jews. Amusements, or places of public gathering, they have none, so that all interest is concentrated in the synagogue.

A pretty custom is the offering, by the *Shamas*, of a bunch of flowers and a few fruits, as the worshippers leave the synagogue. This is done in order to give the opportunity of making the *Berachoth** of "sweet scents" and the "fruits of the earth"—the number of Sabbath blessings being smaller than those said on week-days.

By far the handsomest and most modern of the synagogues is that of the Hassidim, whose

* Blessing.

green cupola I noticed in my first article. It is built on the same plan as the large Ashkenazim synagogue, but is newer and brighter-looking. The President of this community is Mr. Nissim Back. The service is exactly identical with our own, excepting that all the prayers are chanted in a minor key and in tones of deep distress—even the joyous *Lechah Dodi** of Friday evening. The congregation rock themselves to and fro in a strange manner, and, I saw with my own eyes, men work themselves up into a violent emotion by holding on to a pillar, and then stand out prominently on the floor, conducting themselves much after the manner of dervishes or Shakers. Two remarkable instances of this strange mode of religious expression happened, both of the performers being young men, during my attendance at this synagogue. It is a phase of Judaism previously unknown to me. Still, the whole impression conveyed is one of extreme religious fervour, and this is in consonance with the theory of the Hassidim, as opposed to the colder, and, as they call it, *Gefühlos* worship of the Rabbinites. Their synagogue ornaments are also rich and valuable. It is pleasant to notice that the *piyut*,† the value of which has been so much discussed,

* "Sabbath welcome."

† "Prayer-poems."

is by no means so largely respected as one would suppose in Jerusalem. It is not officially excised, but, in cases of undue length of service, it is omitted by order of the Chief Rabbi. The Sabbath morning services generally commence at 7 a.m., and finish about 9. At all three Sabbath services, as during the week, the synagogues are crowded.

The pleasant little synagogue of the Building Society "Mishkenoth Israel," was purchased for the sum of £100, and presented to the society by Mr. Abrahams, the Shochet,* of London, who has come to Jerusalem to dwell in peace in his old age. In it is a photograph of the tombstone erected to the memory of his much-lamented son, the Rev. Barnet Abrahams, late Dayan of the London Spanish and Portuguese Congregations, and founder of the Jewish Association for the Diffusion of Religious Knowledge.

TALMUD TORAH.†

Above and around the large synagogue of the Ashkenazim cluster the small rooms or "houses" devoted to the Talmud Torah Schools. On the day of my arrival in Jerusalem, being desirous

* "Killer of beasts," according to Jewish law.

† "Study of the Law."

of seeing some of the institutions of Jerusalem in their normal condition, I went, quietly, before the arrival of a stranger was known in the city, to these schools, *inter alia*, and regretted very much to notice their extremely dirty state. Later on, I was officially invited to inspect them, and observed their comparative cleanliness and good order. It is not, therefore, from want of knowledge that their normal condition is so unhealthy and unclean. These schools, where Hebrew, the prayers, the Bible, and the Talmud alone are studied, form the only official educational establishments of the Ashkenazim body in Jerusalem. Sir Moses Montefiore once sent, with that desire for progress that ever distinguishes him, the sum of £100 or £150 towards defraying the cost of instruction in Arabic in these schools; but even his influence, which is, properly, large in Jerusalem, could not induce the Rabbis to see the propriety of this course, and his money was, *mirabile dictu*, returned to him. A number of small rooms, and one large one—in all fourteen—are scattered, at various heights, about a stone plateau surrounding the synagogue, close to the residence of the Chief Rabbi. These rooms are plainly furnished, each being fitted up to serve, also,

for a synagogue, and would be adequate to their purpose, were they not so overcrowded and ill-kept. A tablet records how the late Mr. J. Henry Moses, of London, gave the sum of £100 to build the room in which it stands, and endowed the school with the annual interest of the sum of £300; and other similar tablets record other similar benefactions. The school is divided into fourteen classes thus instructed:—

		First Class :—The Alphabet.
Second	„	Hebrew Reading.
Third	„	Bible and Commentaries.
Fourth	„	„ and Talmud.
Fifth to Eleventh	„	„ „ in various stages.
Twelfth	„	Consists of boys of twelve years old, who, while they are in this class, settle what trades they are to pursue, and, when in trade, learn “Schulchan Orach” (or simpler portions of the Talmud), and the higher branches of Hebrew learning in the evenings.
Thirteenth	„	Includes those who are being trained for the Rabbinate.
Fourteenth	„	The <i>ישיבה</i> or college, where lectures are given to boys and young men of all ages.

Instruction in Hebrew writing is given in all classes, and the specimens of caligraphy are frequently very fine. Some of the poorer boys receive, occasionally, food and clothes.

The houses are the property of the community. The medium of instruction is *Jüdisch-Deutsch* (the German-Hebrew jargon), the language of the country being utterly ignored. Boys are received from the ages of four to fifteen, but are kept longer if they elect to adopt the profession of the Rabbinate. Two hundred and fifty to two hundred and seventy boys are taught in the school, and teachers are sometimes sent, gratuitously, to boys residing at a distance. The total cost of instruction in and maintenance of the schools is £600 to £700 per annum.

Passing through the schools, one cannot fail to notice the prevalence of ophthalmia as well as the unhealthy appearance of many of the children, caused, too frequently, by the early marriages to which I have before alluded; nor to observe the peculiar mechanical sing-song in which the boys recite their lessons; nor to notice the strange rocking to and fro which all practise whilst learning. The younger the boy, the more marked and energetic is the rocking. I had thought this peculiar to our people, and that the habit was founded on the same theory, "All my bones shall praise the Lord," which induces some of us to shake at prayers, but on going into an Arabic school for instruction

in the Koran, I was surprised to find the same practice prevalent. I observed, too, that boys of not more than seven years old were studying the passages of the Talmud relating to the *כתובה* * and marriage regulations, which is, surely, not a desirable *curriculum* for those so young. As I am, myself, unfortunately, not a qualified judge, I requested a friend to examine some of the classes in my presence, with the most satisfactory results. Mr. S. H. Rivlin, the Superintendent, was good enough to give me every facility for my inquiry, and devoted considerable time to the explanation of the system.

The "Talmud Torah" of the Sephardim is, in many respects, similar to that of the Ashkenazim. There are eight classes, consisting of two hundred boys, from the ages of five to fifteen. Some, younger still, were playing about in corners, being sent to the school, by their mothers, for safe custody. By-the-by, a *crèche* (only it must not be called a *crèche*, as that term is a reference to the manger of Jesus) is sadly needed in Jerusalem—but what is not needed there? The state of these class-rooms is, also, excessively dirty, and the same unhealthy appearance is noticeable amongst the children—a

* Marriage contract.

state of things which is, unfortunately, universal in Jerusalem. The schools are supported by the community. It is noteworthy that instruction is only given in certain Books of the Prophets, viz. Isaiah, Proverbs, Job, and Daniel, not even the Psalms being taught. They have commenced to teach Arabic here, but only ten boys learn that language at present, although the number is constantly increasing. The teacher, Mr. Joseph Blank, is an intelligent and capable person, and is also employed at the Blumenthal and the Praeger schools. Corporal punishment is not permitted to be inflicted, the punishment consisting in the investiture of the culprit with a pointed cap, ornamented with feathers, jingling bells, and a piece of looking-glass, on which is written, in Hebrew, "This is a big Donkey with long ears." The wearing of this cap is considered as a great disgrace. A tablet, in one of the rooms, states that it contains an extra class founded in honour of, and supported by, Sir Moses Montefiore. All the pupils of these schools carry their ink in their girdles, in a long bottle of brass with a bulb at the end, the pens being of pointed reed. The result of the examination here was equally satisfactory with that at the "Talmud Torah" of the Ashkenazim.

Below the schools are the free dwellings for sixty poor widows of the Sephardim community, which are in a very bad condition.

Girls receive instruction in small private *chederim*,* at a charge of one shilling per month, up to the ages of eight or nine, in the prayers and the Bible only. I visited one of these, which is conducted by an old woman. It cannot be said that it reflects any kind of credit upon the community. In a small, shabby, and dirty room, a number of girls were squatting on the floor, repeating the lessons in a dreamy and mechanical sing-song, and the usual infants, left for safe custody, were sprawling about.

Sensible of the inadequate character of their "Talmud Torah" schools, the Ashkenazim sent to Europe and America, about eighteen years ago, a "messenger" to collect money for a new building. *En attendant*, they borrowed the money for the purpose and built the house. Some of the Rabbis were opposed to this collection, as they feared that it might lessen the *Haluka*. However, a large sum was collected. In America the "messenger" stated he was Chief Rabbi of Jerusalem, and got up a petition to the American Parliament, asking for its protection for the Jews

* Schools.

of Jerusalem, and putting *חרם* (excommunication) against some Jerusalemites who offended him. Quarrels ensued between this individual and the Jerusalem authorities, and the "messenger" was deposed from his post of President of the "Talmud Torah." It was then found that he had pledged the building to a banker, and borrowed money on it in his wife's name. The authorities brought an action, which cost £1,400, which is still pending. The mortgage has still one and a half year to run, and the property is worth £3,000.

MEDICAL CHARITIES.

The Rothschild Hospital, founded and entirely maintained by the Rothschild family, contains eighteen beds. The superintendent, Dr. Schwarz, was absent in Europe at the time of my visit, but his assistant, whose books are, by the way, a marvel of neatness and good order, was kind enough to conduct me over the premises. The Hospital has been in existence five and twenty years, and costs £600 per annum, exclusive of drugs, which absorb an additional £80. It is to be regretted that a charge is made for

visits made at the patients' houses, but otherwise all is gratuitous; and it is open to those of all religions to obtain drugs free, although of course the in-patients must be Jews. Attendance to out-patients is given three times per week, and, last year, no less than 19,601 cases were thus attended to. The in-patients average 400 per annum, and, in the last year, 423 cases were received. Fever, diarrhœa, and ophthalmia were the chief diseases. The reception-room is adorned with portraits of the House of Rothschild, after a member of which each bed is called; one bed, however, being named after Sir Moses Montefiore, and one after Mr. Albert Cohn. The visitors' book contains the signatures of many distinguished persons, including that of the Prince of Wales, who was here in 1862. There is a small synagogue with four *Sepharim*. The Hospital, although of no great size, is exceedingly well-kept, and shows a marked advance on the "ביקור חלים." * Attached to it is a Lying-in Charity, founded by the Baroness Betty James de Rothschild, at which the average attendance is of 120 in-patients per annum. It costs £120 annually, and each mother, on leaving, receives a gift of ten francs

* Bikkur Holim—Healing to the Sick.

in money, and of linen and clothes for herself and the child, to the value of twelve francs.

Excluding the English Hospital, which appertains to the scope of my sketch of the work of the Society for the Conversion of Jews, the Jewish Hospitals of Jerusalem are but two in number: the *ביקור חולים* and the Rothschild Hospital, just described. The former institution was established about twelve years ago by the "Perushim,"* who give ten per cent. of their portion of the lesser *Haluka*, and five per cent. of the moneys arriving from Russia and Holland, for its support. It possesses twenty-two beds and is in fairly good condition, containing a synagogue and a pretty terraced garden, made by the doctor about two years since, which is most useful for convalescents. The site is as open as is possible to be found in so confined a city as Jerusalem. No contagious maladies are admitted, the patients being looked after at home; the diseases treated being mostly cases of mild fever, dysentery, and diarrhœa. The air of Jerusalem itself is most healthy, but the terribly deficient water supply causes much illness, which, amongst a population deteriorated by premature marriage and poor food, is fre-

* Pharisees.

quently fatal. The Hospital has few of the conveniences which, in Europe, are considered indispensable to a *sanatorium*, but the doctor, Joseph Carpani (a non-Israelite), is efficient and painstaking. The Hospital has recently been put into thorough repair, and, at the time of my visit, had been re-opened some five months; about half of the beds being occupied. Since its re-opening, nearly six thousand out-patients had been seen, either at the Dispensary, or at their houses, and three hundred and forty-four in-patients had been received, only twenty-one of whom had died—chiefly through old age. The *mauvaises langues* say that both here, and at the Rothschild Hospital, there is a reluctance, not shown at the English Hospital, to receive patients who are likely to die, in order not to swell the mortality statistics of their books. I hope and trust that this is a calumny, and I mention it, merely, that it may receive prompt and demonstrative denial. The Dispensary is well supplied, the chief medicine used being quinine. Sir Moses Montefiore frequently sends boxes of drugs, with his customary kindness and thoughtfulness. The great blot on the system of this Hospital is that a charge is made of 2*d.* to 3*d.* for the making up of each pre-

scription, and to the in-patients, who are quite poor, of 10 piastres (about eighteen pence) per week ; to the slightly better-to-do of 20 piastres (three shillings), as, invariably, also to the Hasidim poor, whose community do not contribute any of their *Haluka* for the support of the institution. The cost to the community of the Hospital is, nevertheless, over £900 a year, as I saw from the books. A free Hospital is greatly needed for Jerusalem, where the dietary requirements should be attended to, without missionary intervention, and, above all, it ought to be situated beyond the city walls.*

The Sephardim possess no medical charity, but a lady, Madame Kobu, acts as a "sister," and does much good by her visits to the sick poor.

ALMSHOUSES.

When I broached the subject of almshouses to a Jerusalemite friend, he answered me, "Almshouses! Jerusalem is one vast almshouse!" Nevertheless, the actual almshouses of Jerusalem are numerous, and many of them exceedingly good.

* Since the above appeared, a gentleman has given a sum of money to build the necessary Hospital.

The dwellings for the sixty poor widows maintained by the Sephardim community call for no special remark. They are in a very bad condition of repair, but then the climate, happily, is so good, that shelter, in the Holy Land, does not mean the same thing as with us. The ordinary Arab sleeps, in his clothes, in the open air, or in a small tent, all the year round.

An admirable institution is that of the dwellings of the Societies of Germany and Holland, managed by a local committee, represented by Mr. J. Goldschmidt. These buildings are situated at that end of the city which is least overcrowded, opposite the "Place of Wailing," commanding a superb view of the Mount of Olives, and of the Mountains of Moab beyond the Dead Sea. So beautifully blue and wavy of outline do these hills appear, and so sharply defined against the white and yellow hills of Judæa, that it is almost impossible, from this standpoint, not to mistake them for a distant sea. The houses, which are built in four tiers, afford excellent accommodation for sixty poor families, each house consisting of two rooms and a cellar for storage below, the sanitary arrangements being well away from the dwellings. They are solidly and even somewhat

artistically constructed, and are exceedingly clean and well preserved. The names of applicants for admission are sent to head-quarters, and are there drawn by lot, the winning families being permitted to reside in this asylum, free of charge, for three years—a very necessary limit. On the fourth floor is a temporary residence for such pilgrims as may arrive in an unclean state, and below it, accommodation for two single men or women, and two families who may fulfil the necessary conditions of cleanliness. Pilgrims are permitted to stay here, free of charge, for thirty days. At the building of a new and handsome synagogue attached to these almshouses, which is in progress, I was pleased to see seven Jewish masons and plasterers busily employed. In digging for the foundations, several ancient houses were unearthed. Opposite to these are the houses built by the Rothschild family of Frankfort, in every respect similar to the above, and under the same management. Accommodation for six families is afforded by them, and a building is in course of erection which will accommodate six more. On the occasion of my visit a large quantity of flour was being distributed, at a purely nominal charge, to the poor.

Outside the Damascus Gate, are the Judah Touro Almshouses, built under the direction of Sir Moses Montefiore, out of the proceeds of a bequest left by the late Judah Touro, a philanthropic Jewish gentleman who, amongst many other benefactions, endowed the Newport (U.S.A.) Synagogue, which has been immortalized by Longfellow. The memory of Judah Touro is much venerated by American Jews, and his large-hearted, unsectarian benevolence is affectionately remembered as one of the most cherished facts in the history of Judaism in America. Situated on an eminence, and built in the shape of a terrace with a green verandah running their whole length, these almshouses present a very imposing appearance, and are exceedingly bright, pleasant, and well-planned residences. Sir Moses has just enriched them with gardens, in front of each house, but, owing to the deficient water supply, these are, as yet, quite bare of produce. It is much to be regretted that the condition of Sir Moses's health, during his recent nobly and philanthropically undertaken visit to the Holy City, did not permit him, personally, to investigate the status of the dwellers in these houses. His clear and vigorous mind would have enabled him to see, as I saw,

that, owing to the system which exists of permitting persons to reside in them, undisturbed, for, in some cases, as long a period as five and twenty years, two and even three generations have come to dwell together in the same two rooms; and people live on his bounty, which, in addition to the free residence, is large and liberal, who can well afford to do without it. The charity being a private one, it is no part of my province to comment upon these facts, but it is my duty to bring these circumstances, well known in Jerusalem, to light. There is a very pretty synagogue attached to these buildings, in which I attended service at the out-going of Sabbath.

Behind them is a windmill, the property of the benevolent baronet, which unfortunately, the proprietor informed me, is not now at work. There are several mills (horse-mills chiefly) kept by Jews in Jerusalem, but the generous intention of the founder of this one was that the poor should receive the use of it at greatly reduced rates. But owing to the wrongful management of the present miller it has been for some time past inactive. Sir Moses has given him notice to quit, long since, but it is difficult in Jerusalem to dislodge vested interests.

On the opposite hill runs an ancient aqueduct which brought the water to Jerusalem from Borak, near Bethlehem. Sir Moses had it repaired some years since at his personal cost (a large sum being expended), and I was happy to observe that it is still in efficient working order.

BUILDING SOCIETIES.

A decided step in advance in the matter of self-helpfulness is marked by the establishment of Building Societies, the earliest of which dates only from the year 1874. The Committees of these Societies consist, by rule, of one Turkish, one Austrian, one Prussian, one Russian, and one English subject, and are, of course, in every respect, and exclusively, Jewish, as are all the members. Their plan is that of small towns, or colonies, outside the Jaffa Gate, on healthily situated ground, which is rapidly rising in value, —the farthest of these colonies being but twenty minutes' walk from the city. All are built of white stone, which is found, by digging, in the very ground purchased for the sites of these houses, a system of building which is universal throughout Jerusalem. The Committees of

Management are re-elected every two years. The residences usually consist of two rooms and a cellar, the sanitary arrangements being separated from the houses. Open spaces are left, trees planted, cisterns constructed, and synagogues erected, which are the common property of each society. Any person can be ejected from the houses, on a vote of one more than the half of the whole members of the society (*e.g.* 51 votes out of 100), that he is a quarrelsome and objectionable individual, and his money is then repaid to him. The appropriation of residences takes place annually, by lot. The houses cost, with the freehold ground, £80 to £90 each, and are paid for by annual instalments of four to six Turkish pounds. The houses should become the property of the residents in ten years. The cisterns are paid for by common contributions. The society "Mao Shearim" (Hundred Gates), established in 1874, contains 140 residences (all taken up), of which 74 are finished, and 66 in course of construction. It possesses a synagogue, a *Mikveh*,* a bakery, and two large cisterns. Gardens are being planted. One house is appropriated for a "Talmud Torah"† and two as residences for

* Bath for women.

† School for study of Hebrew.

pilgrims, with permission to reside there for thirty days, free of charge. The annual payments have had to be reduced in the case of sixty shareholders, who are too poor, at present, to pay in full. The society "Mishkenoth Yisrael" (The Dwellings of Israel) established in 1875, numbers also 140 members, 28 of whose houses are completely finished. It has also a synagogue, two large cisterns, a *Mikveh*, and a bakery. The Society "Ayven Yisrael" (Cornerstone of Israel), also founded in 1875, numbers 34 members, all of whose houses are complete. It possesses one small and two large cisterns, and a bakery, but has no synagogue, as they join that of the "Mishkenoth Yisrael," which is in the vicinity. The Society "Beth Yakov" (House of Jacob), likewise established in 1875, has been abandoned, after twenty houses had been built. The *locale* selected is too far from the city, and the management was bad. The funds have been re-divided amongst the members. The same objection applies to the Society "Eyer Amoono" (Faithful City), of the same date. Twenty-two houses have been built, but it is in an impecunious condition and possesses no cistern, the absence of which causes great suffering. Application has been made to

London to furnish the members with the sum of £150, necessary for its construction. This last Society belongs to the "Hassidim" sect.

The rules of all these Societies show sound business-like sense. I have personally inspected all these buildings, and was greatly gratified by all that I saw. It would be well if the enterprise and independent intelligence which has been manifested in these undertakings, were more largely evinced in Jerusalem. The Secretary of these Societies is one of the brothers Rivlin, who conducts their affairs exceedingly well.

The Turkish Government, as before stated, claims no land or house tax, within the walls of Jerusalem; it being considered Holy Ground. The Building Societies are in hourly fear that the buildings outside the Gate may be taxed. It is to be hoped that the new suburbs may continue, governmentally, to be considered to form part of the city.

THE WORK OF THE LONDON SOCIETY FOR
THE CONVERSION OF THE JEWS.

A matter which must, necessarily, surprise the Jewish visitor to Jerusalem is to see the resident Jews on such friendly terms with the Conversionists, and even with the converted. The Jews take the benefits they offer them, without stint, and speak to them with quite frank and easy friendship. One of the wealthiest and most prominent resident Jewish gentlemen, himself an ardent lover of, and worker for, his race, sees no impropriety in sending his only daughter, under payment, to be instructed at the Missionary Girls' School, which is the best in Jerusalem, on the understanding that her faith is not to be interfered with.* This familiarity may be bred of contempt, or of conscious strength, but, to me, it seems uncommonly like temerity, and even to have the effect of giving encouragement. Although every assistance was given me by the managers of this institution for free inspection of their work, and a large amount of valuable information was given me, by them, concerning

* Since the above was in print, the Jews of Jerusalem have resolved to remove their children from the Conversionists' schools.

the Jews, and this, in spite of the fact that they knew that it would be used against them, and in favour of our brethren, I am bound to state that it was with a feeling of deep shame that I saw the thorough and complete character of their establishments, and with burning indignation that I observed the insidious and Machiavellian manner in which they combine to assault Judaism in its very stronghold and fortress.

The London Society for Promoting Christianity amongst the Jews, established in 1809, possesses, according to its report for the year ending March 31st, 1879, funded property amounting to £92,557 17s. 4d., and an income of £36,264 12s. 1d. This large sum is all, be it remembered, devoted to the destruction of the Jewish faith. It is the fashion to ridicule the work of this society, but I think I shall be able to show that it is more to be feared and fought, than laughed at and treated with contempt. Besides this colossal fund, we have to contend against men working for what they think is the right. And there are no more dangerous enemies than the renegades. Amongst the 138 servants of this society are no less than *seventy-six* converted Jews, ministers of the Church of England. A passage from the report of their

agent in Holland is pregnant with interest. "It is evident that a great revolution is taking place in the religious views and thoughts of the Dutch Jews of all ranks. The great danger, however, lies in the fact that, with the decrease of Talmudical studies, the Bible itself, especially the Prophets, is entirely neglected. With three-fourths, nay, nine-tenths of the Dutch Jews, the prophetic writings are a *terra incognita*. Nay, many do not know the reason of their historic feasts and fast-days." It must not be forgotten that most of these converts know more of our writings and history than do many Jews, and are the more insidious enemies on that account.

In Jerusalem their chief object appears to be to prove that Christian charity is more merciful and better organized than the Jewish, and, indeed, they go far, at present, to prove that fact, as an account of their local institutions will tend to show. For instance, the medical officer of their Hospital, Dr. Chaplin, is much esteemed by Jews, as he is very good to them, never preaches a syllable of Christianity, and is always ready to visit them at their residences without charge; while the doctor of the Rothschild Hospital, an Israelite, is said never to visit any of the Jews,

rich or poor, gratuitously, for professional purposes. The English Hospital, maintained by the Conversionist Society, at an annual expenditure of £1,767 17s. 10d., is a thoroughly efficient and well-organized institution, containing twenty-six beds, eighteen of which were occupied at the time of my visit. No charge whatever is made to the inmates. None other than Jews are admitted. *Mezzusahs** are at the doors; all the food is *kosher*,† and prepared by Jews; the nurses are all Jewesses; there is a small synagogue with Jewish officials; at *Succoth* ‡ a tabernacle, composed, as is the rule here, of bamboo canes, is erected; the patients are supplied with *Lulabim* § and *Esrogim*, || and on Sabbaths, the Day of Atonement, and festivals, Jewish service is held here. The only missionary indication is the presence of New Testaments and various tracts by the bed-sides, all printed in Hebrew and "Jüdisch-Deutsch," one of which a young man was reading; and on my asking him what it was, he answered, "Zeitvertreib." ¶ Another was reading a "Zohar" (Cabalistic work) of his own. It is said, in

* Small cases affixed to the door-posts, containing a copy of the Ten Commandments, etc.

† Killed and prepared according to Biblical dietary law.

‡ Feast of Tabernacles. § Palm-branches.

|| Citrons.

¶ "Waste of time."

palliation, by the local Jews, that they come here, take all the advantages offered them, and go away unscathed. But, I would ask, is this dignified? Is this honourable? Can one touch pitch without being defiled?

Out-patients are seen freely, and the whole arrangements are worthy of a good, though small, London Hospital. The dispensary, costing annually £220 12s. 3d., is under the charge of two converted Jews, one of whom, Mr. Weissmann, born in Jerusalem, is a most intelligent and cultivated person, and a learned Talmudist. I transcribe the heading of the application form: "ירושלים. Dispensary of the London Society for Promoting Christianity amongst the Jews. Jerusalem. שמות ט"ך ב. איייהוה רפאך: ('I, the Lord, will heal thee,' Exodus xv. 26)." All drugs are given free, but the demand for quinine is so great amongst the paying class, that the Society permit a Jew to retail it on the premises at a fixed price; they giving it to him at cost. He thus clears about nine shillings a week, on which he lives.

The girls' school of the Society is not far distant. It is a thoroughly good specimen of an English school, the class-rooms remarkably resembling those at home. Only eight of the

girls in the establishment were otherwise than Jewish, or of Jewish parents, which latter number sixty-four, eighteen of whom are boarders. There is a kitchen, kept by a Jewess, *kosher* food being supplied to those who require it. The English and German of the girls was excellent, and they sang many hymns in English, in which Jewish phraseology was ingeniously applied to Christian dogma. The girls do housework and make their own clothes. The annual cost of this establishment is £582 2s. 11*d.* Attached to it is a workroom for Jewish women, where twenty-two of them were being instructed in sewing. Their wages amounted to £70 7s. 5*d.* last year, and the proceeds of their work realized £47 18s. The Superintendent informed me that the Savings' Bank attached to the workroom had enabled the women to save, last year, 240 francs.

In an enclosure, where there is a thoroughly English-looking church, is the boys' boarding school, costing £843 5s. 5*d.*, annually, to the Society. Here I found twenty-four boarders, all Jews, or of Jewish parents, two of whom come from Cairo, two from America, four from India, five from Constantinople, and eleven (so they stated) from Jerusalem. All looked ex-

ceedingly clean, well-dressed, and bright-looking. They are taught English, Arabic, Hebrew, French, and German. Their ages are from seven to fourteen. When their education is completed they are either restored to their parents, or, if not, situations are found for them. In the day-school attached to this establishment, were eighteen boys, under the charge of a Jewish teacher from the Alliance Israélite's school at Schumla, who teaches French, Hebrew, and Spanish. The day scholars are supplied with *kosher* dinners at midday, and they are free from work on Saturdays. All the English they know is taught to them through the medium of New Testament instruction. Both schools are models of what schools should be, and are under the superintendence of an English certificated teacher, who assured me that no attempt was made to baptize the boys unless, at nineteen or twenty years old, they desire to be baptized of their own free will, and can prove their knowledge of the Christian religion. I repeat this as it was said to me.

The House of Industry, under the charge of Mr. Schick, who, a born Christian, is a valued friend of the Jews, and makes, personally, no attempt to interfere with their religious faith,

contains, among its workers, but four Jewish youths, two of whom are, I believe, as yet unconverted. Its annual cost is £245 6s. 9d. Besides these institutions, the general expenses of the Society in Jerusalem, not comprised under the above heads, amount to £1,478 3s. 9d. per annum, and they spend, in printing Hebrew books, tracts, and periodicals, £2,126 11s. 6d. Considering that the amount of our charity annually directed to Jerusalem equals, if not exceeds, the income of this well-organized enemy, it is pitiable that want of organization, and obstacles arising from bigoted ignorance, should prevent our work of defence from being equally efficient. Here I have seen 132 Jewish souls, in Jerusalem—the city of the Jews—in the clutches of the Conversionists; I have seen the insidious arts and interested kindness with which they endeavour to win over our people to their side. Is it not time that the Jews should awaken to this danger? The one weapon with which to fight it adequately is education. I have shown the difficulties in the way of bringing about this desirable consummation. They must be overcome. No amount of sentiment or eloquence will overcome them. No amount of “political and protective representation” will

be of any use. There is the enemy—laying siege, and successful siege, to our own stronghold. It must be repulsed with its own weapons: energy, organization, large funds, and a strong conviction of being in the right.

SCHOOLS AND MINOR COMMUNAL INSTITUTIONS. •

The Schools of Jerusalem, speaking, of course, only of those of the Jewish community, do not merit any high degree of praise. *Dans le royaume des aveugles le borgne est roi*, and, perhaps, the best of them is the Blumenthal School—דורש ציון (the Searchers of Zion)—established in 1865 by the late Mr. Joseph Blumenthal, of Paris, which, since his death, is chiefly supported by foreign voluntary contributions. It is a day-school, now containing fifty-eight children, aged from ten to fifteen years—all being boys. The Bible, Talmud, and reading and writing in Arabic and Hebrew are taught. The children are nearly all orphans, and those living in the city are annually clothed at the expense of the school. There are five class-rooms, which were all well ventilated and quite clean at the time of my

visit, which, however, was made by invitation. There is a little synagogue. The writing, both in Arabic and Hebrew, was, as usual, marvellously good, but I fancy that rather too much importance is given, throughout the East, to this merely mechanical accomplishment. The children sang songs, in Arabic, with harmonious effect, the words being the composition of the teacher, Mr. Joseph Blank. Instruction is given for nine hours in summer and for seven in what is here termed winter, which would, in this country, be thought, generally, beautiful July weather. Mr. Praeger, the superintendent, is a most capable and kindly gentleman. There is the germ in this school of better things. It is worthy of note that it is attended by none but Sephardim, although it is open to all.

The "Lämel" School was endowed with a capital of 50,000 florins by Mr. Lämel, of Vienna, at the instigation of the Judæo-Austrian poet, Ludwig August Fraenkel, who was struck, as are all conscientious visitors to Jerusalem, with the terribly backward state of Jewish education in the Holy Land. The annual interest of this sum, amounting to 2,000 florins, is expended on the school, with some additions from the widow of the late founder. In spite of the

bribe of thirty francs per month divided amongst the boys, as an inducement for them to attend, the contra-educational influences at work in Jerusalem are lessening the number of pupils, now averaging from forty to fifty. Mr. Rosenberg, the intelligent head-master, has complained concerning this to Count Cabourga, the Austrian Consul under whose care the school is placed, asking him to intervene in the cases of such of the parents as may be Austrian subjects. Hebrew and Arabic are taught in this day-school, and five of the boys learn German—one, whom I examined, being very far advanced. The school-room is inadequate, and is in a bad state of repair. Here, as in the Blumenthal School, there is a synagogue.

The Evelina Rothschild School for girls is entirely supported by the Rothschild family, at an annual expenditure of £120. There was, formerly, a boys' school, but since the death of Mr. Albert Cohn, it has been given up. The institution is next to the Rothschild Hospital and is, at present, installed in premises quite unsuitable for a school, which, I believe, are only temporary. Some 150 girls are received there as day scholars, learning Hebrew, and since the last three years, French as well. They, likewise,

learn sewing, embroidery, and to make their own clothes. Some of the specimens of embroidery were remarkably good, and in all the classes, children were found able to recite French fables ; in the upper class with good accent and expression. Clothes are given to the girls annually, and, at the expiration of some years of study, those who have been diligent receive, on marrying, a dowry of 200 francs. This school only wants better premises, to be thoroughly praiseworthy—as far as it goes.

The above completes the list of Jewish educational establishments in Jerusalem. As a contrast it may be well briefly to describe the school of the German Protestants (*not proselytizing*), under the direction of Mr. Schneller, supported entirely by voluntary contributions from Germany, and living, as its Superintendent put it, “from hand to mouth.” The school began, in 1861, with eleven boys, and now numbers one hundred and twenty inmates, all of whom are resident and boarded gratuitously, from the ages of five to fourteen. It is held in a large and well-built house (or, rather, colony), about half an hour’s walk from the Damascus Gate, and at the entrance of it is a fine gymnasium. The boys are taught German and Arabic, and, if

they show aptitude, French and English. From fourteen years and upwards they learn trades at their own choice :—agriculture, turnery, carpentering, shoemaking, tailoring, pottery, wine-making, and the blacksmith's trade, for all of which there is every convenience on the premises. Each boy costs less than £15 annually, all included. The total expenditure, exclusive of rent (the estate being freehold), does not exceed £2,000 a year ; but, then, many of the teachers have been trained in the schools, and are, therefore, less costly than they would otherwise be. All the boys have to do some share of the house and garden work, according to their capacities. The establishment is a model of usefulness and wise direction, and the inspection of it is humiliating to the Jewish visitor to Jerusalem.

Jerusalem possesses a small Jewish soup kitchen, where men who have no wives to cook for them, receive soup. Those who can afford to pay, contribute threepence a week, but the quite poor pay nothing ; and when they are ill, they have the soup sent to them at their dwellings. The average distribution is to seventy-five persons weekly, and on the Sabbath preceding my visit they had entertained fifty persons. The room was clean. The rent of the present pre-

mises is £12 a year, but it is about to be moved to more commodious rooms. The institution, which was established eighteen years ago, costs £140 annually, collected by voluntary subscriptions. The soup served to me was exceptionally excellent, but the superintendent conscientiously remarked that that which she habitually served to her customers was not quite so good.

With the mention of a poor little institution, pretentiously called the "Jewish Home," where hot tea is distributed, daily, to poor men and women, which, at a rent of £8 year, contains two rough beds for the houseless, the meagre list of Jewish institutions in Jerusalem terminates.

AGRICULTURE AND AGRICULTURAL COLONIES.

The Jews were ever an agricultural people, while they dwelt, undisturbed, in the very land which is under consideration. The modern Jewish dwellers in Palestine have to contend against three great difficulties in regard to agricultural projects: (*a*) the difficulty of proper irrigation, rain being scarce, and confined to one season of the year—the late autumn; (*b*) the fact that they are not completely acclimatized to the

soil, and cannot compete with the native *fellah*, who can work for hours in the broiling sun, and support himself on but a slight wage; (c) the total inadequacy of the communications which should bring their products to extended markets. For the soil of the Holy Land is singularly fertile, and, where proper care and tillage are exercised, always brings a good return. Attempts are already being made to found colonies. A society of fifty-five families have purchased a large tract of land near Lydda, about two hours' journey from Jaffa, and are commencing to work it. As the gardens at Jaffa are free from taxes, on condition of their exporting fruit and vegetables to foreign parts, so as to form the nucleus of an export commerce, this Society is applying to the Sultan for similar privileges, as also for the free gift of a morass in the vicinity, which it undertakes to reclaim and cultivate. It is to be hoped that it will be successful in its application.

At Safed, which is much in the same condition as Jerusalem with regard to the opposition to progress and secular education; where there are, as aforesaid, 5,666 Jews, entitled equally to those of Jerusalem to European consideration, thirty-four families have founded a colony for agri-

cultural purposes. It is said, however, that the Rabbis have placed difficulties in the way of the projectors, and the community there is in a state of ferment. A Mr. Lazarus Rokeach informed me, although I do not vouch for his accuracy, that the amount of *Haluka* annually directed to Safed is no less than £15,000; that to Jerusalem, £45,000; and that to Tiberias, £3,800. He has placed a pamphlet in my hands in proof of his assertions, and is about to go to Russia to see if he cannot obtain direction of some of the *Haluka* sent thence, towards the encouragement of this colony. Mr. Rokeach talked against the Rabbis to me, and the deputation of the Safed Rabbis vituperated Mr. Rokeach, but of the merits of either case I am quite unable to judge.

A Mr. Joshua Yellin has a large estate in excellent working order, near Kulonyeh (an hour's ride from Jerusalem), which promises very well for both vine, olive, and fruit cultivation. These, at present, are the chief Jewish agricultural projects. In these colonies a far-seeing eye may, perhaps, discern the Shadow of the Coming Restoration. At any rate, their encouragement will do much to promote the firm occupation of the land by the Jews, and, above

all, to infuse self-helpfulness and a spirit of labour into the Jewish population.

The annual yield of the gardens at Jaffa is from eight to fifteen per cent. on the capital invested.

PROSPECTS.

"Is England going to take Syria?" is the question anxiously asked of every Englishman as soon as he has landed at Jaffa. "She has taken Cyprus, why does she not take us too?" is inquired. Every indweller of Palestine, who can do so, makes himself an English subject. The fact is, that nowhere is Turkish misrule so marked as in this unhappy country. Taxes are oppressively laid on, and what is worse, farmed out, or underlet for fixed sums, to persons who oppress the unfortunate agriculturist. It is stated, as an exceptional circumstance, that the present Governor of Palestine does not take "back-shish." Still, nothing is done that can materially conduce to the prosperity or improvement of the people. A company was formed to improve the road from Jaffa to Jerusalem, and the Sultan was applied to for a concession which

would make it worth the *entrepreneurs'* while to carry out the project. The amount of "backshish" asked by the intermediate functionaries was so outrageous that the scheme had to be abandoned. And this road, bad as it is, is the only passable one in Palestine. Jerusalem is in a species of *cul-de-sac*, and no hope can be entertained of the permanent improvement of Palestine until a rail or tramway runs from thence to Jaffa, which must also be endowed with a decent port. Justice in Palestine is a purchasable article, and misrule is the order of the day. Until the Turkish power fall, little can be expected in the way of material civilization or progress.

Yet the climatic possibilities of Palestine are splendid. The vines are admirable, and the Germans are making capital red and white wines, which are very inexpensive, and only need cheap methods of communication to find European markets. The olives are far finer than those of Spain or the South of France, and the oil industry would rival that of those countries under proper direction and under more favourable conditions. Cotton is already grown at Nablous, and the Valley of the Jordan is specially suited for its cultivation, as for that

of the sugar-cane, and, may be, the mulberry tree. Labour is excessively cheap, and life comparatively costless, excepting in the overcrowded city of Jerusalem. There would be a fair field for enterprise, scarcely inferior to that afforded by Egypt, were the resources of the country only properly exploited. The Germans are very successful even in Palestine; why should not the Jews be so likewise? They have, at least, equal enterprise and, perhaps more natural intelligence. They only need freedom from their present thralldom of ignorance; from that curse of the outstretched hand—always ready and expectant, through long habit, to take without giving—to raise them from their present degraded condition, which is not a thing of long existence, but of quite modern growth.

Seeing the almost depressingly poor results of all the thought and money which wise and good men amongst us have directed towards Jerusalem, one is almost inclined to think with those who say that there is still a curse upon the occupation of the land by the Jews, and that they have no right there until the proper time shall come; and that, until then, all endeavours to ameliorate their condition will fail.

But "when night is darkest, dawn is nearest," and well-directed and energetic efforts cannot fail to bring light through the heavy clouds which now hang over our unhappy brethren.

The position of the Jews of the Holy Land may, in one respect, be, not unfitly, compared to that of the Irish. Every outspoken attempt to bring forward the real facts concerning them is attributed, in some quarters, to prejudice. A man who dares to speak the truth about them is hounded down as a wicked and sacrilegious person. The Jews of Jerusalem are not, as individuals, more sacred than the Jews of anywhere else. They, naturally, command additional sympathy from the circumstance of their adopting the land for which all Jews yearn, as their dwelling-place. Those who do so from purely religious motives are entitled to every respect and to our best assistance; but those who make of this very sympathy a source of speculation are entitled, simply, to our contempt. No sentiment should preclude conscientious men from speaking their mind and doing their duty in this respect. If I have been outspoken and plain in this matter, it is with the object that those who are most capable of acting, should be in complete possession of all the circum-

stances of the case. My sympathy with the Jews of the Holy Land is deep and great, and I should be doing the really deserving a poor service, if I had resolutely determined, as have some of my predecessors, to look upon them with rose-coloured and sentimentally tinted spectacles.

SUGGESTIONS.

I approach this, the concluding branch of my subject, with considerable diffidence. Where wiser and more experienced individuals than myself have failed, I have small hope of success. It must be understood that these are to be taken simply as suggestions, thrown out for more practical hands to turn to account, or to reject.

Of the question of Education I have spoken at length. It is of primary and vital necessity that something should be done in this direction, and I trust that no long time will elapse before that something is effected—on a liberal and permanent, not a merely tentative and timid scale. An institution should be founded at Jerusalem, with branches at Safed, Hebron,

Tiberias, and Jaffa, precisely similar to the Board of Guardians for the Relief of the London Jewish Poor, and an exact copy of it in all its departments, including the Loan, Medical, Industrial, Visiting, and even the Emigration, Departments. Endeavours should be made, by means of circulars, and through influential and enlightened members of the community, in each place of the collection of the *Haluka*, to obtain, for this new body, the control, if not of all, of a large portion of it. The co-operation of Sir Moses Montefiore would be of the highest value, not alone because he knows more of the Holy Land than any of our contemporaries, but because his name is a magic talisman there, and his personal contributions to the relief of our distressed brethren are large and liberal. The Board should consist of the prominent lay members of the community in each place, and of the various Consuls, who are responsible for many of the Jewish inhabitants—hardly any of the latter being Turkish subjects. As in England, no member of a religious order or body should be permitted to sit on any of the Committees but the Visiting Committee.

On condition that Arabic is taught there, assistance should be given, as a commencement,

to the authorities of the "Talmud Torah" School, towards recovering their new premises, at present in litigation; and an International Rabbinical College should be founded (similar to that of Dr. Hildesheimer, at Berlin), with the object of supplying thoroughly orthodox Rabbis to all the congregations of the world.

Money should be advanced to the Building Societies, in order to lighten the payments of the members, and to permit of their extension over a longer period.

Subsidies should be given to the Agricultural Colonies; to be repaid, however, without interest, by easy annual instalments. Representations should be made to the Sultan, through our Ambassador at Constantinople, to endeavour to obtain an improvement of the water-supply, and a concession should be obtained for the establishment of a new harbour at Jaffa, and, of a tramway, if not a railway, to Jerusalem.

Qualified persons should be sent out to give instruction in viticulture and wine-making; to establish a proper method of the manufacture of oil from olives; and to institute a soap-factory. Concerning this latter, a Jerusalemite has been educated at Holland for the purpose, and makes excellent soap--as personal expe-

rience can testify—though he is unable to carry out his project through lack of funds.

Encouragement should be given, in the shape of loans without interest, through the proposed Board of Guardians, to all persons capable of undertaking trades or handicrafts.

Pensions should be given to aged men, ascertained to be past labour, who devote themselves entirely to study. This only to apply to present residents.

Young men, in not too great numbers, should be specially educated for the profession of dragoon, care being taken that they are not encouraged to work on the Sabbath.

A good Hospital should be founded, outside the town, and free medical attendance should be placed at the disposal of the needy. This once done, any person having recourse to the Missionary Hospital should be precluded from any of the benefits of the Board of Guardians, as would be the case in London.

Orphan Asylums should be erected. The present almshouse accommodation is amply sufficient. An Industrial School, on the plan of that now conducted by Mr. Schneller—who has kindly promised to give all needful information and assistance—should be instituted.

A Workroom, like the existing one of the Conversionists, should be founded.

I am aware that there is little that is new in these suggestions; but in them, I think, the elements of success are to be found. And, as our sages say, "That he who rebuilds a house, previously neglected, in Jerusalem, has contributed to the Restoration of the Holy City," so do I hope that these rough sketches (now concluded) may be of some service towards ameliorating the condition of my unhappy brethren—the dwellers in the Land of Promise and—under the blessing of Heaven—the Land of Restoration.

THE JEWS OF BEYROUT.

I LEFT Jaffa and the Holy Land, regretfully, behind me at eventide. There I heard, from my estimable and hospitable host, of one of those acts of politeness and kindly courtesy on the part of Sir Moses Montefiore which contribute so much to endear the name of one who so worthily upholds the dignity of Judaism, to all who have the good fortune to know him. Residing for thirteen days in the house of my host, on the occasion of his recent visit to the Holy Land, he noticed that the daughter of the house, who had presented him with a beautifully embroidered *Tephillin** bag, was a musician. Not content with sending her father a valuable gift, he sent the young lady a handsome piano, and a box of musical publications, which derive additional

* Phylacteries.

value from the fact of their having belonged to the late Lady Montefiore, and he has since, on the festive occasions of Purim,* kept her supplied with the latest music. Small wonder, then, that the inhabitants of the house hold him in affectionate regard.

Jaffa fades away in the distance, and I cannot refrain from giving expression to the hope that it may be, one day, supplied with an adequate port and rail, or tramway, communication with the Holy City ; and a night's journey brings me to Beyrout. A more magnificent sight than the entrance to Beyrout cannot well be imagined, even by those who are familiar with the beautiful Bay of Naples. In the background tower the majestic mountains of Lebanon, their summits as yet innocent of winter snow. There dwell the Druses (said to be the ancient Philistines), whose religion is still a jealously guarded secret, and the Maronites, earliest of Christians. In front is the town, sparkling in the sunrise, looking almost as if its houses were cut out of cardboard and painted for effect. In Beyrutus, after the destruction of Jerusalem, Titus caused many Jews to fight as gladiators, against each other, in the amphitheatre. Modern Beyrout is a town

* Feast of Esther.

of some 80,000 inhabitants, and, though but a night's journey, by sea, from primitive and neglected Palestine, its streets are clean and fairly paved, and there are traces of advanced civilization everywhere manifest. The environs are exceptionally beautiful, bright, and romantic, and the climate is equable and healthy. There dwell, at Beyrout, some one thousand Jews (or about two hundred families), many of whom are well-to-do, and most of whom are above poverty. They have but one synagogue, and that hardly worth mentioning, but the rich have synagogues in their houses, which are open to all. Of educational or other institutions, for the general poor, there are none, but the well-directed efforts in the cause of education of Mr. Zaki Cohen deserve more than a passing notice.

This gentleman, seeing that general education amongst the Jews of the East was woefully neglected, resolved to consecrate his life to supplying the want, as far as in him it lay. At first his attempt was unsuccessful, his whole fortune being sacrificed (for he lost ten thousand francs in the first year); but, nothing daunted, he borrowed fresh capital and started again. Happily, his efforts have been crowned with complete success, and the school is now a self-

supporting concern. Thither boys from Smyrna, Constantinople, Jaffa, and Beyrout, are sent by those who can afford it, the charge being but from three to five hundred francs per year for board and general education, comprising, besides the usual routine, instruction in French, German, Italian, English, Hebrew, and Arabic and their branches. With truly charitable intent, Mr. Zaki Cohen admits, for every ten paying boys, one poor boy, gratuitously, thus carrying out the commandment of the tithe in its happiest interpretation. Any one who wishes to send a poor boy there is also at liberty to do so at a reduced and unremunerative charge, and in a city where the Alliance Israélite has not yet seen fit to do anything for the cause of Jewish education, this fact needs only to be brought to the notice of this Society to avail themselves of the opportunity. In this college, called, תפארת ישראל,* the instruction appears to be of a more than ordinarily efficient character. There is a fine garden, a pretty synagogue, ample class-rooms and dining-rooms, dormitories with marble floors, clean and well ventilated, which are quite refreshing to look at, especially when one is fresh from the inspection of the ill-kept schools of Jerusalem. At

* The glory of Israel.

the time of my visit, which was totally unexpected, the school was in full working order, and the pupils seemed most healthy and well cared for. The situation is exceptionally bright and picturesque, on the outskirts of the town, at the foot of the Lebanon range of mountains. In the reception-room was the photograph and autograph of Midhat Pasha, who had visited, and expressed his approbation of, the school and the *Vanity Fair* cartoon of Sir Albert Sassoon. I wish Mr. Zaki Cohen every success in his useful and enlightened enterprise ; and express the hope that his present complement of ninety boys may increase largely and rapidly.

At Cyprus, dreary, lonesome, and grim-looking, there is nothing of Jewish interest. At the first blush of the English occupation, crowds of Jews, as of other nationalities, flocked there, but the place has, so far, proved a disappointment, and they have left. At present there are but ten Jewish families at Larnaca, and two or three at Nefcosia ; where, be it remarked, the chief officer of police is an Israelite.

At Rhodes, with its quaint, and perfectly preserved mediæval relics of the Knights-Templar ; its castellated harbour and its drawbridges, mingling strangely with the modern Turkish

buildings ; and its fine Roman and Greek antiquities ; the Jews are much in evidence. The boatmen who rowed me ashore were Jews ; the guide who showed me round was a Jew ; and the men who came on board to sell curiosities were Jews. There were about 500 families, or about 2,500 Jewish souls on the island. They have six synagogues and a school for Hebrew only, the children, however, attending the general schools. They appear to be actively engaged in trade, and fairly, though not markedly, prosperous.

THE JEWS OF SMYRNA.

SMYRNA is a sham and a delusion. After a delicious cruise down the Ægean Sea, through the Sporadic Islands of the Archipelago, you come upon a species of *cul de sac*, formed by a superb bay, surrounded by high and varied mountains, fertile at the foot, and snow-clad at the summit. In front of you is Smyrna, with a fine harbour, admitting the largest vessels to the very shore. You descend upon a broad and well-paved quay, with a tramway, and a railway running the whole breadth of the town. The houses on this quay are clean-looking and thoroughly European, as are the numerous *cafés* facing the sea. You enter the town, full of hope, and are met by the most miserably irregular, ill-paved, and filthy streets, running through squalid and dirty houses. At one step

you plunge, ankle-deep, in mud ; at the next you are obliged to flatten yourself against the wall to permit a string of gigantic camels (which are larger here than elsewhere) to pass, without crushing you. Less picturesque than Cairo and less clean even than Constantinople, Smyrna has all the defects of an Eastern town, without possessing any of its beauties, excepting such as it is invested with by environing nature. It might be compared to a Dead Sea apple, were it not that that well-worn simile is an exploded fallacy. The Dead Sea apple is not beautiful to look at, neither is the inside composed of dust and ashes. It is small and yellow, hard and poisonous. All the same, Smyrna, with its mountain and its minarets, is very handsome from without, though very ugly from within.

It contains a population of 220,000 souls, of which some 16,000 belong to the Jewish nation. The latter, who are Sephardim, occupy themselves chiefly with the commerce of "valonea," a kind of indigenous acorn, largely exported for use in dyeing and tanning ; figs and fruit ; and work hard at smaller industries. Some are well off ; many "comfortable," and a great proportion very poor. They have their own quarter, both for business, and dwelling-houses. For-

merly, the crowd of Jewish beggars used to be a torment to the stranger ; but the Jewish young gentlemen of the town have formed themselves into a society, "Gabbai Zion,"* which collects from those who used to give by doles, and by means of balls and entertainments, gathers sufficient to support some 300 families who are on their books. The society is yet in its infancy, but possesses a bright and pleasant Consistorial Meeting-House, built some two years since. Opposite to this is the Rothschild Hospital, founded in the year 1840, by Baron Salomon Meyer de Rothschild, and restored by Baron Anselm de Rothschild in 1873. It contains fifty beds, of which, happily, but fifteen were occupied at the time of our visit. The superintending doctor, Dr. I. L. Varda, a non-Israelite Smyrniote gentleman of good family, who nobly gives his time gratuitously for this work, informed us of a peculiarity of his patients which gives him much trouble. As soon as any one (say) a mother of a family enters the hospital, all her children—and they are, generally, many—come and camp in the room, and will not be separated from her. Hence, it is difficult to keep the rooms well ventilated, although the

* Treasurers of Zion.

hospital is in good condition and well adapted for its purpose, being both large and airily situated. It has a dispensary, and out-patients are attended in large numbers. The total cost is £500 per annum. The hospital is sadly in want of funds, having been, apparently, forgotten by external donors, as well as by its founders, for some years past. A Jewish hospital in Smyrna is an absolute necessity, there being no common accord possible, amongst the various religions; nor does there exist any Conversion Society to supply it, as at Jerusalem, with all its medical and dietary requirements; trusting to a stray New Testament, or an occasional Hebrew tract, to bring it a recompense.

The Alliance Israélite does some good work here. There is a boys' school under its superintendence and subvention, for instruction in French, English, Greek, Arabic, Italian, Hebrew, and their branches; a girls' school, where French, sewing, Arabic, and Hebrew are taught; and an industrial school, where tailoring, carpentering, shoemaking, and turnery are learnt. My visit to Smyrna being confined to little more than the duration of a Sabbath-day, I was not fortunate enough to see these establishments in working order. The boys' school is not very

well installed, the building being in poor repair, and too small, in my opinion, for the 120 boys (40 of whom pay and 80 of whom are gratuitously received), but the progress, as regards studies, is said to be most satisfactory. The girls' school is in an excellent house, very well adapted for the purpose, and furnished with a large garden. It is yet new, having been established but a year, and, of course, cannot show much advance at present. There are 85 girls, 52 of whom are non-paying pupils. The industrial school contains 20 youths. The headmaster of the boys' school is Mr. Pariente, and the head-mistress of the girls' school Madame Josselin, both sent by the Alliance Israélite, and both coming from the school at Rustchuk in Bulgaria, where they witnessed the revolting scenes of the last war—the lady having her furniture destroyed by the soldiery.

Entirely unassisted from external sources, is the Talmud Torah School for about 500 boys (of whom 300 are orphans), situated in a thoroughly suitable building surrounding a large open court with orange trees and a fountain. This building was the gift of a local benevolent gentleman, Mr. Haim Shimsal, who also endowed the boys' school of the Alliance with a

handsome fountain. Here the children are taught Hebrew, Talmud, and the language of the country in all its branches. In the pleasant little synagogue of this institution I attended morning service. The synagogues in Smyrna are ten in number; that is to say, the public ones, for there are twenty others in private houses. None are remarkable for architectural beauty, but many have rich curtains and ornaments. In 1840, the Rothschild family of London endowed Smyrna with almshouses to accommodate 118 poor families, which are described in Theophile Gautier's "L'Orient." These are quite full, and although not in very good repair, are quite adequate for the wants of the inhabitants, and are of great service to an indigent population. The scene presented by this quadrangle on Sabbath was picturesque and animated in the extreme. In many of the synagogues, being Sabbath, classes of boys were being instructed in the Psalms. Smyrna possesses a Jewish newspaper, *La Esparanza*, written in the Hispano-Judaic jargon, and printed in Hebrew characters. Its editor is a Mr. Hazan.

It being שבת חנוכה,* the Chief Rabbi, Mr.

* The Sabbath commemorating the re-dedication of the Temple by the Maccabees.

Palachi, a venerable and fine-looking gentleman of some seventy winters, gave a sermon in the largest of the synagogues, at the time of the afternoon service. A sermon in Smyrna being a rare event, the synagogue was crowded with men clad in the varied and many-coloured garments, and with women, too, as far as could be seen through the close lattice-work of their gallery. The scene was marvellously picturesque. The Chief Rabbi delivered his sermon in the Judæo-Spanish jargon from the Almemar,* surrounded by his pupils, amongst whom, for the nonce, I was permitted to take a place. The sermon, which lasted about an hour, was not received with the respectful silence to which we are accustomed at home, but the listeners interrupted frequently with manifestations of applause and satisfaction ; and the discourse had more than once to be suspended during the passage through the street of a string of camels with their noisily clanging bells. I was told that it was an exceptionally fine discourse on the subject of the festival, but unfortunately, my ignorance of the idiom prevented me from judging it. All round the Almemar, and on frames extended above it, were exhibited large numbers

* Raised reading-desk or platform.

of pieces of cloth and coloured cotton prints each with a ticket attached. Remembering the synagogue at Port Saïd, used as a storehouse for the goods and chattels of transitory travellers, I was at first pained to see this exhibition of "dry goods" in a place of worship. But I was speedily reassured. These were for distribution to the poor children of the city, who are thus clothed annually, at the expense of the community. They were permitted to see their prizes on the Sabbath, but, of course, not to carry them away.

This truly admirable means of observing a joyous religious festival could not fail to contrast favourably with the religion run mad of the "dancing dervishes" which I had witnessed, for the first time, on the previous day. In a small mosque, the majority of the space is railed off in the shape of a semicircle. In the recess, which in all mosques marks the direction of Mecca, stands the chief dervish, singing and swaying his head, his hands beating time. By his side, on this occasion, was a richly dressed *Hadji* (pilgrim) wearing the green turban of those who have made the sacred journey, or who are descendants of the Prophet, with the palest and most spiritual-looking face it is possible to

imagine. On the ground, on tiger-skins, sit two musicians, playing flageolets. All round the interior of the railings are men holding each other's hands, moving their feet regularly, and swaying their bodies to and fro in marked time, making at each movement, that peculiar and panting sound caused by the loud expression of breath, which used to be so familiar to us through the street-paviours, as they drove home the stones in the pre-steam-roller times. The words, however, are "Allah Hou!" In the centre a boy with his right arm curved at the elbow, and stretched upwards, and his left hand held out horizontally, gyrated unceasingly, now quicker and now more slowly, according to the measure of the flageolet players; his white petticoat (for, in this land men wear petticoats, and women trousers) standing out well from his body, in the shape of a teetotum. Round and round the lad went, untiringly, whilst many of the minor performers were carried away fainting.

Watching this performance has a strange effect upon the nerves. The spectator, after a time, feels restless, and is almost inclined to join the gyrators, so that, if he be prudent, he goes away, as I did. What the precise religious significance of this ceremony is, I have been, as yet, unable to discover.

THE JEWS OF CONSTANTINOPLE.

IF Smyrna be a Dead Sea apple, Constantinople is a whited sepulchre. The entrance to Constantinople from the Black Sea, or from the Sea of Marmora, is admittedly the grandest sight which this world affords, and the panorama of the Bosphorus is beautiful beyond measure. Nature has been bountiful to the conglomeration of small cities called Constantinople, but man has done his utmost to neutralize the good gifts of Heaven. Plunge into the interior of any of the portions of what Napoleon called the "Key to the Empire of the World," whether it be Pera (the European town), Galata (the maritime quarter) or Stamboul (the Turkish city), and you are face to face with filth, ugliness, and unpicturesqueness. And the destitution of the

people is, at present, without a parallel. Starvation is everywhere predominant. In spite of the overwhelming splendour of the Sultan's Treasury, which contains jewels and artistic treasures without equal in any quarter of the globe, to view which no visitor is admitted without the close company of a small army of thirty attendants ; in spite of the beauty and richness of his many palaces, I know, from a certain source, that the entire Serail was without meat, owing to the want of confidence of the Imperial butcher, on the day preceding my arrival, and that the money for the supplying of that article of necessity, as well as for the necessary provision for a Mahommedan festival happening in the same week, was only forthcoming owing to the encashment of a sum of £12,000, paid, as *backshish*, direct to the Sultan, by a Frenchman, for a railway concession. Where such poverty reigns in high quarters, the condition of the mass of people, impoverished by a heavy war, largely recruited by penniless Bulgarian and Roumelian refugees, and smarting under the failure of the Government to pay the interest on their savings, can readily be imagined. Nor are the Jews much better off. A visit to the purely Jewish quarter of Haskeui reveals

a state of destitution* beyond description—a poverty, sordid, squalid, and terrible, far out-doing even that of the Holy City itself.

The Jews of Constantinople number some 17,000 families, or from 35,000 to 40,000 souls. Not ten families possess a capital of more than one hundred thousand pounds each; the moderately wealthy class are far from numerous, and by no means public-spirited; and the poor are poor indeed, both spiritually and pecuniarily. They exercise the profession of small traders, and some are guides and dragomen. I was glad to see Jewish artisans, and one Jewish *singueur*, or tinman, hard at work. On the reverse side I was grieved to have my attention drawn to the fact that some of the Jews publicly follow the profession of Sir Pandarus of Troy. It is not that one expects to find Jews any more immaculate than their neighbours, but the help that Jews of all nations never fail to extend to their foreign co-religionists in distress should, at least, prevent the latter from bringing public disgrace upon the general body. I was told, in palliation, that the recalcitrants are not natives of Turkey, but this, in no degree, effects the main fact. Some few affect an industry sufficiently peculiar and enterprising to be recorded

here. In order to cross the bridge which, across the Golden Horn, connects Galata and Stamboul, it is necessary to pay the fare in non-debased currency. To pay in silver would be expensive, but as copper is taken, several small money-changers, many of them Jews, station themselves at the entrance to the bridge, giving change to passers-by, and dividing the profits between themselves and the customer, who still saves about six per cent. on the transaction. Altogether, the Jews, though dreadfully poor, are in the main industrious and self-helpful. Where there is so much educational carrion, the vultures are not wanting. The London Society for the Conversion of the Jews is most active, and its schools, decorated with "New Testament" texts translated into Hebrew, are models of cleanliness and good order. Their local expenditure is £978 8s. 10d. Five hundred and fifty Jewish children attend their schools, and they record six baptisms during the past year. The report of their Constantinople agent's journey to Egypt states that: "Much godlessness and infidelity prevail in the cities of Alexandria and Cairo; Jews there boasting of not having any religious books in their houses, nor observing their Sabbaths. At Cairo, Jews said, 'You want us

to believe in Jesus, while we do not believe even in Moses.' Along with irreligion the Jewesses are addicted to gross superstition, so that they believe that the half-mad Arab sheiks (Mahomedans) are holy men, and can work miracles." He also remarks that: "Some of the Jews even made verses on the Colporteur, and sang them at his door and windows, the refrain being that 'The Protestant of Stamboul had lost his mind; he tells us, of Cairo, that the Messiah is come whom we continually expect.'" These observations do not show much sense of humour on the part of my co-religionists, but they, clearly, contain much truth.

As I have elsewhere said, it is no good ridiculing the Conversion Society, or humorously styling it "The Great Gull Association." Calling names can do no possible harm, and is eminently undignified. It must be fought with its own weapons—large funds, admirable organization, and a strong conviction of right.

The Alliance Israélite does some good work here, as the result of my inspection of the Jewish institutions of Constantinople will show.

Constantinople possesses no Jewish Hospital, no "Société de Bienfaisance," properly so speaking, and almshouse accommodation but for thirty

families, and a small "Bikkur Holim" (Hospital) at Galata, neither of which in any way merit description. There exist no less than thirty-nine "Talmud Torah" schools, frequented by 2,806 pupils—institutions which Mr. Felix Bloch, the capable director of the Camondo Schools, describes as "kinds of '*infects cloaques*' (the term is untranslatable), where the pupils receive neither instruction nor education; where the Rabbis keep them under the ferule, shut up, from morning till night, in a state of indescribable dirtiness." As a relief to this picture, there is an admirable "Société des Arts et Metiers," placed under the patronage of the Alliance Israélite, under the Presidency of Mr. Fernandez, and maintained by the generosity of Baron de Hirsch. This society has already found places for thirty-five apprentices, who are, for the most part, selected from pupils of the local schools, of whom some are already in the way of gaining an honest livelihood.

There are nine Jewish schools in Constantinople, by far the best of which, and the only one which fulfils the conditions considered in Europe requisite for *locales* for educational purposes, is the Camondo institution, which provides education in French, Turkish, Hebrew, and Greek

(now becoming the chief commercial language of the country), in all their branches for 120 boys, and instructs thirty more, in an industrial establishment attached to the school, as tailors and shoemakers. These establishments are maintained at the sole cost of the generous Comtes de Camondo. The pupils are also clothed by them twice annually, and those leaving the industrial school receive loans, without interest, to enable them to establish themselves in business. This admirably conducted institution, to which is attached a gymnasium, is situated at Haskeui, in the very heart of the Jewish quarter, where also is situated the school called *בית תורה*,* a converted "Talmud Torah," to which is also attached a *ישיבה*, or rabbinical college. It contains 132 male pupils, of which fifty are gratuitously received. The others pay but three francs per month. The staff comprises a professor of French, paid by the Alliance Israélite at the rate of £60 a year, two Hebrew masters, one for Turkish, and two assistants, one for French, and one for Hebrew. The house, which is in wretched condition, is rented at the rate of sixty-nine francs per month. The annual deficit, on an expenditure of about £300 a year, is £82.

* "The Crown of the Law."

In the same quarter is also situated a girls' school, equally under the patronage of the Alliance Israélite. This establishment was recently menaced with complete ruin, from which it was saved solely by the active exertions of Madame Fernandez. This lady began by raising a subscription amongst the ladies of Constantinople, which, to the discredit of the liberality, or in proof of the poverty of the local community, be it stated, only reached a sum of £60 per annum. This, however, with the contributions of the paying pupils, and the subvention of the Alliance, suffices to meet the present annual expenditure. Thanks to the exertions of Mr. Lawrence Oliphant and of Mr. Samuel Montagu, at the instigation of the charitable lady whose name I have mentioned above, a sum of £500 has been appropriated to this school from the "Jacob Franklin trust,"* which, with £150 locally collected, has served for the purchase of an admirably adapted school-house, with a large garden, which is now undergoing preparation for the reception of pupils, in replacement of the present utterly unsuitable premises. It is a little far from the Jewish quarter, but this

* A sum of money left, by a deceased Jewish philanthropist, for educational purposes.

is not considered to be entirely a disadvantage. There are, at present, 190 pupils, of whom 104 are gratuitously received, within its walls, who learn Hebrew, French, arithmetic, geography, history, and, above all, useful needlework. I was pleased to notice an inscription forbidding the use of the Judæo-Spanish jargon in the two highest classes. The head-mistress is a young lady who has received her education at Paris, who is paid £60 per annum by the Alliance. The total expenditure of the school is £291 7s. per annum, and its receipts from the paying pupils £163 11s.

At Balata, across the Golden Horn, where there is also a large Jewish population, is a school subventioned by the Alliance, containing 178 boys, of whom 74 are non-paying. The Alliance gives £224 per annum. They have the speedy hope of supplanting the present wooden shanty by a new and more suitable building. Instruction is given in Hebrew, French, Turkish, history, geography, arithmetic, and book-keeping. The annual deficit amounts to £60.

At Galata, a better and more pleasant quarter of Constantinople (there are degrees even in dirt and filth), are situated, close to the admirable

establishment of the Missionary Society, and in open competition with them, a boys' school and a girls' school of the Sephardim, and a boys' school of the Ashkenazim, which latter are by no means largely represented at Constantinople. The boys' school of the Sephardim contains 115 pupils, of which 50 are non-paying. The Alliance grants £200 a year, the Counts Camondo £40, and the community of Galata £138, and the paying pupils £260. But, in spite of all these resources, the annual deficiency is £141. The staff consists of the director, two Rabbis, two assistant Rabbis, a professor of Turkish, and an instructor for the gymnasium, to whom have recently been added a professor of English. By means of a ball, organized by Lady Layard and Mrs. Fernandez, a sum of £800 was raised, and the Counts Camondo have lent £1,000 without interest, for a certain number of years. This amount has been applied to the purchase of two houses adjacent to each other, and possessing a large garden, with a fine view of the Bosphorus. These are being altered for the purpose of serving for both the boys' and the girls' schools of the community of Galata, and are remarkably cheap—house-property being excessively low-priced at present, owing to the

prevalent distress. The girls' school has only recently been established, thanks to the exertions of ubiquitous and benevolent Madame Fernandez. She has succeeded in interesting some Parisian ladies in this worthy object, who generously contribute the sum of £500 per annum. The school consists of 70 girls, all of whom are gratuitously received, a number which is rapidly increasing. Hebrew, French, German, and needlework are the chief branches of instruction.

The Ashkenazim boys' school at Galata is held in a fairly good wooden house, and receives from the Alliance a subvention of £96 annually. It contains 100 pupils, of whom 60 are gratuitous. The annual deficit is £72, generally covered by the proceeds of a ball. The boys' school at Couss-Koundjouk has existed for a long time, but was closed for many years, owing to its destruction by fire. It has been recently re-opened, owing to a subscription raised by the Alliance for the benefit of the sufferers by the fire at Couss-Koundjouk, and also to donations from the richer Jews of this district, where, equally with Haskeui and Balata, there is a large Jewish population. The building, which is of stone, contains six rooms, a dining-room, a committee-room, and a room for the director, who

is a pupil of the Alliance School at Paris, and is paid by them at the rate of £48 a year. There is an excellent playground, and every requisite for a scholastic establishment. There are no less than five Rabbis employed, as the school is situated in an eminently religious district, and contains a number of pupils of six or seven years old, who learn nothing but Hebrew, although Turkish is also taught therein. The number of pupils is 210, of whom 90 are entirely gratuitous. The annual deficit is only £10 16s., but is expected to increase, as the number of pupils progresses.

At Dag-Hamani, on the Scutari heights, is a Jewish school, although the quarter is not largely inhabited by Jews. It contains 89 pupils, of whom 47 are non-paying. The director is paid by the Alliance, which also grants a subvention of £20 a year. This establishment is situated in a wooden house, which is fairly adequate to its purpose, and although its financial situation is satisfactory, its educational status is hardly equal to that of the other schools subventioned by the Alliance.

It will thus be seen that Jewish education is provided in Constantinople for 1,234 pupils—something more than twice as many as are to

be found in the Conversionist schools, and less than half the number which frequent the wholly inadequate "Talmudim Torah." While much is done, therefore, much still remains to be accomplished, and it is to be hoped that my co-religionists in England will do their best to further the good work in progress.

APPENDIX.

SIR A. H. LAYARD ON THE CONDITION OF THE JEWS IN PALESTINE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Happening to be at Constantinople, I had the pleasure of an interesting conversation with Sir A. Henry Layard, Her Majesty's Plenipotentiary to the Sublime Porte, the substance of which I have His Excellency's kind permission to reproduce. Sir Henry has recently been in Palestine and, his attention having been drawn to the matter, in the first instance, by Sir Nathaniel de Rothschild, he went rather deeply into the question of the condition of the Jewish population. As does everybody who investigates the matter with open eyes, he found that the real plague-spot is the absence of adequate education, encouraged by the blind prejudices of the Ashkenazim Rabbis, and he also noticed the apparent superiority of the Sephardim—who are more liberal in their ideas, although they have no facilities for carrying them out—over the Ashkenazim. He held long conversations and

arguments with the Rabbis, without succeeding in convincing them, however. He found the Chacham Bashi (the Rev. Abraham Ashkenazi) enlightened enough, but too old and weak to be able to influence his more bigoted brethren. On his return to Constantinople, at the instigation of some friends in London, he sent for the Chacham Bashi of that city and ascertained his views, which were, of course, highly favourable to the general education of the Jews ; and he induced the latter to indite a letter to his colleagues at Jerusalem, pointing out that their obstructive action was utterly foreign to the spirit of true Judaism and that the Sages who reflect honour on our race had all been men of varied education and scientific attainments. This letter had, unhappily, been without effect. His Excellency deeply deplored the degraded and poverty-stricken state of our brethren in Palestine, and had come to the conclusion that long abstinence from proper culture, coupled with the mal-administration of the charitable funds directed thither for their relief, had begotten a spirit of independence and unwillingness to work. By detailing to him the result of my recent investigations into this subject I was happy to be enabled, partially, to remove this impression. I told him of the successful efforts to establish building societies outside the Jaffa Gate, and of the recent purchase, by fifty-five Jewish families, of a large tract of land between Lydda and Jaffa, to be colonized and cultivated on a similar system. With regard to this latter, I had a favour to ask of His Excellency, viz. that he should endeavour to induce the Sultan to relieve the Colony of land-taxes, as is done in the case of the exporting fruit-gardens at Jaffa, and to grant the Colonists the free use of a morass in the vicinity, on condition that they should reclaim and cultivate it. His Excellency was good enough to promise to do all in his power, if local inquiry should

confirm my good opinion of this project, to further its fulfilment. No conversation concerning the Holy Land could possibly be held without mention of the honoured name of Sir Moses Montefiore, and Sir Henry expressed his high appreciation of the benevolent Baronet's efforts for the cause of his unhappy co-religionists. He had often served on committees with Sir Moses, and either as colleague, or otherwise, had never appealed to his generosity, either sentimental or substantial, in vain.

His Excellency asked me whether, in the event of Mr. Lawrence Oliphant's obtaining the Sultan's Firman for his scheme for the colonization of Palestine (concerning which I shall shortly write), I thought that our co-religionists would adequately respond to Mr. Oliphant's appeal. Of this, I told him, I was hardly in a position to judge.

In his private and unofficial capacity, His Excellency assured me of his entire willingness to help in the furtherance of any rational and intelligent project having for its object the amelioration of the physical and moral condition of our brethren in Palestine, and that he would always be happy to attend to any communications which should be made to him on the subject

Yours obediently,

SYDNEY M. SAMUEL.

Constantinople, 17th December, 1879.

MR. LAWRENCE OLIPHANT ON THE COLONIZATION OF PALESTINE BY THE JEWS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—In conversation, at Constantinople, with Mr. Lawrence Oliphant, that gentleman was kind enough to confide to me, for publication in these columns, the hitherto unpublished details of a scheme which he has been maturing for a long time past, which is known only to a select few. Mr. Oliphant is the well-known author of *Piccadilly*, and a frequent contributor to *Blackwood*, the *Pall Mall Gazette*, and other periodicals. He is a gentleman of tried capacity, and one who commands every confidence. His scheme has received the (unofficial) approbation of Lords Beaconsfield and Salisbury, and that of several of our own co-religionists. So far, Mr. Oliphant has been delayed by changes of Government and by political crises, but the proximate probability that the Sultan will see his way towards encouraging an enterprise which can only redound to his credit, by securing him a large share of public sympathy all over the world; which will tend to dissipate the growing impression that he is opposed to all reforms, even when they in no way interfere with his sovereign rights, and are attended with no political danger; has induced Mr.

Oliphant to break the silence which he has, hitherto, preserved, and to give me the following outline of his plan, fuller details of which will appear in the introduction to his forthcoming book of travels in Palestine. There can be no doubt but that the Sultan's firman will shortly be given to a scheme, which can only be a source of profit to his Government in its general financial extremity, and of strength to his empire at large.

Every scheme in which the welfare of the Jews is involved, which emanates from external sources, is, not unnaturally, regarded by our co-religionists with suspicion. I may as well, at once, state that Mr. Oliphant is actuated by no kind of religious feeling in the matter. Anxious to discover a means by which the Sultan might show that prosperity is possible under his rule, he has, after mature deliberation, hit upon the colonization of Palestine by the Jews—a people composed of varied nationalities—as the only possible solution of his problem which should not offend political prejudices. Whether the success of his scheme may not prove to be the corner-stone, thus fortuitously laid, of the great Restoration which we all hope for, it would be premature to judge. In any case, Mr. Oliphant was good enough to read to me the complete rules for the government of his projected colony, as well as the whole of the introduction to the book before alluded to, and anything more matured, clearer, or more intelligent, it has rarely been my lot to listen to. Such details as Mr. Oliphant allows me to lay before your readers, are given, as nearly as memory will permit, in his own words.

“A great opportunity,” Mr. Oliphant said, “is now being afforded to the Sultan of manifesting the sincerity of his desire to introduce reforms into one of the Asiatic provinces of his empire, which stands in much need of it. I have submitted a scheme to the Turkish Government

for the colonization of the fertile and unoccupied tract of land lying to the east of the Jordan, now sparsely inhabited by tribes of nomad Arabs. This tract, which I myself have visited and examined, consists of the land of Gilead and of the northern portion of the Plains of Moab which formed the former heritage of the tribes of Gad and Reuben. This country is far superior in productive capacity to the territory on the west of the Jordan, the mountains of Gilead rising to a height of upwards of 4,000 feet above the level of the sea, and being heavily timbered, well watered, and susceptible in the highest degree of agricultural development. They can scarcely be said to be inhabited, the plains in the south forming a lofty plateau about 2,500 feet above the sea-level, consisting of rich arable land, cultivated, in patches, by the Arabs; but, with the exception of the town of Salt Mur, there is no resident population, nor land-owners. The whole tract belongs to the Government, which, omitting only a small sheep-tax levied on the Arabs, derives no revenue from it. The entire region proposed for colonization comprises an area of about a million and a half acres, which should become the property of an Ottoman company, through whose agency, in conjunction with the Turkish authorities it should be administered. The advantages to the Turkish Government of the proposed scheme, are as follows: It would bring into cultivation a rich tract of country, at present unproductive. It would be a reform involving no expense to the Porte, but, on the contrary, be the means of providing it with an immediate sum of money to be derived from the sale of the lands. It would prove to Europe that the Jews found greater facilities for toleration and protection in Turkey, than in some Christian countries. It would, in no way, interfere with the sovereign rights of the Porte, as the administration would be under the auspices of an Ottoman 'Compagnie Anonyme,'

and the colonists would become Ottoman subjects, while good government would be guaranteed to them by special regulations having the Imperial sanction. It is proposed to constitute the district set apart for colonization into a separate *Saadjak* (province). The emigrants would not be exclusively Jewish, but an asylum would be afforded to many Muslim refugee families from Bulgaria and Roumelia, who have proved by the character of their farms, which they have been obliged to abandon, that they are excellent farm labourers. The *fellaheen* would also flock over to be employed, from Western Palestine, where they are in a state of extreme poverty. It is not intended, in the first instance, to utilize Jewish labour on the soil, but it is anticipated that out of the 200,000 Jews in Asiatic Turkey (to say nothing of the millions in Europe), enough men of more or less capital could be found to become landlords. As an investment, farming in Palestine, when properly conducted, is most remunerative. The colony would be connected by rail with the port of Haifar, by way of the Valley of the Jordan, which has a good incline the whole way, presenting no engineering difficulties."

It will at once be seen that Mr. Oliphant has hit upon the only present practicable plan of colonization by the Jews. In their present condition of insufficient acclimatization, they would only be capable of directing the economical labour of the *fellaheen*. Later on, practice and custom might make them agriculturists *per se*. But when the whole of Mr. Oliphant's regulations come to be known, they will be seen to be replete with correct appreciation, and to be eminently practical in their character.

The Sultan would clearly be conferring a great favour upon the Jewish race for which they would be very grateful, in granting a concession of this nature. All they need is some kind of guarantee for protection and

good government. They would, in all probability, respond to his invitation, and they would do their utmost to prove, by making their colony a success, that his generosity was not thrown away ; and they would make it into a mode. of a peaceful and prosperous province, which might be imitated elsewhere, and be the beginning of a system which should extend throughout Asia Minor, and strengthen and consolidate the Empire. The difficulty of dealing with the Arabs will not be found (Mr. Oliphant, who has visited the district and dwelt amongst them, says) to be as great as it would appear. The present comparative security which reigns there proves the beneficial results of the presence of a few troops.

The fact that the Jews, as a race, are interested in the success of the project divests it of a British character. It is essentially of an unpolitical character in its bearings, and, inasmuch as the Jews are not struggling to acquire an independent national existence, it can be accompanied by no danger to the integrity of the Turkish Empire. Mr. Oliphant greatly hopes that when his proposed scheme is fully matured it will receive the complete support of our co-religionists.

I am, sir,

Yours obediently,

SYDNEY M. SAMUEL.

MR. LAWRENCE OLIPHANT'S SCHEME FOR THE COLONIZATION OF PA- LESTINE.

"Quand le Messie viendra nous rassembler en Palestine, je le prierai de m'offrir l'ambassade de sa Majesté Judaïque à Paris!" It is such an observation as this, of a well-known French banker, which makes non-Jews ask us if we still seriously hope for the Restoration, and, if it came, whether we should accept the position and leave the countries of our adoption. It is the old story of the Israelites returned from exile to their native land, longing for the hanging-gardens and the soft sensuous delights of Babylon. When Jeshurun waxed fat he kicked, and he wanted to remain in his well-stored manger. But there are many of the children of Jeshurun who have not waxed fat, and are lean and hungry, even as Cassius himself. The prosperous Jews form but a small portion of our brethren. Those who are comfortable and content are comparatively few. These, perhaps, would be loth to leave their assured and luxurious home to find a new country and a new civilization. But those who are oppressed and unhappy long for the advantages which a reconsolidated nationality would give them. Oppression

and persecution have kept our people, as a body, alive and homogeneous. The more the Jew is down-trodden the more he clings to the faith of his fathers and its observances. Liberated and anxious to compete, socially, with his fellow-countrymen, he throws over the restrictions which are deeply respected by those whom he would conciliate by their abandonment, with the simple result of making himself appear contemptible and sycophantic. It is oppression, and not prosperity, which will lead us back to our proper place in the Holy Land.

It cannot be denied that at no period of our modern history have there been so many forces at work which tend directly to the Great Restoration. Signs and portents abound, and the air is thick with rumours. Can these be the precursors of the Event, or are they but evidence of the restless spirit of advanced civilization? Who can tell? Those who earnestly desire what is, or should be, inborn in their blood, can only wait and watch, assisting these movements to the best of their ability.

Mr. Lawrence Oliphant's scheme, detailed by a correspondent in our last week's issue, contains the most feasible plan that has yet been put before the world. It is unnecessary to recapitulate particulars which have been succinctly set forth. It is impossible, in the present stage, to suggest modifications of it before the full details are before us, and, it is strongly to be hoped, that the matters that have affected the relations between the Porte and the British Embassy may not once more delay Mr. Oliphant's progress towards success. At present, the matter is a purely commercial and administrative speculation ; but the very practicability and non-sentimentality of its character is an assurance of its feasibility. Mr. Oliphant has, as we can avouch from personal knowledge, selected the very best spot available for the purpose (for who has not heard of the fertility of Gilead and its balms?), and has laid down

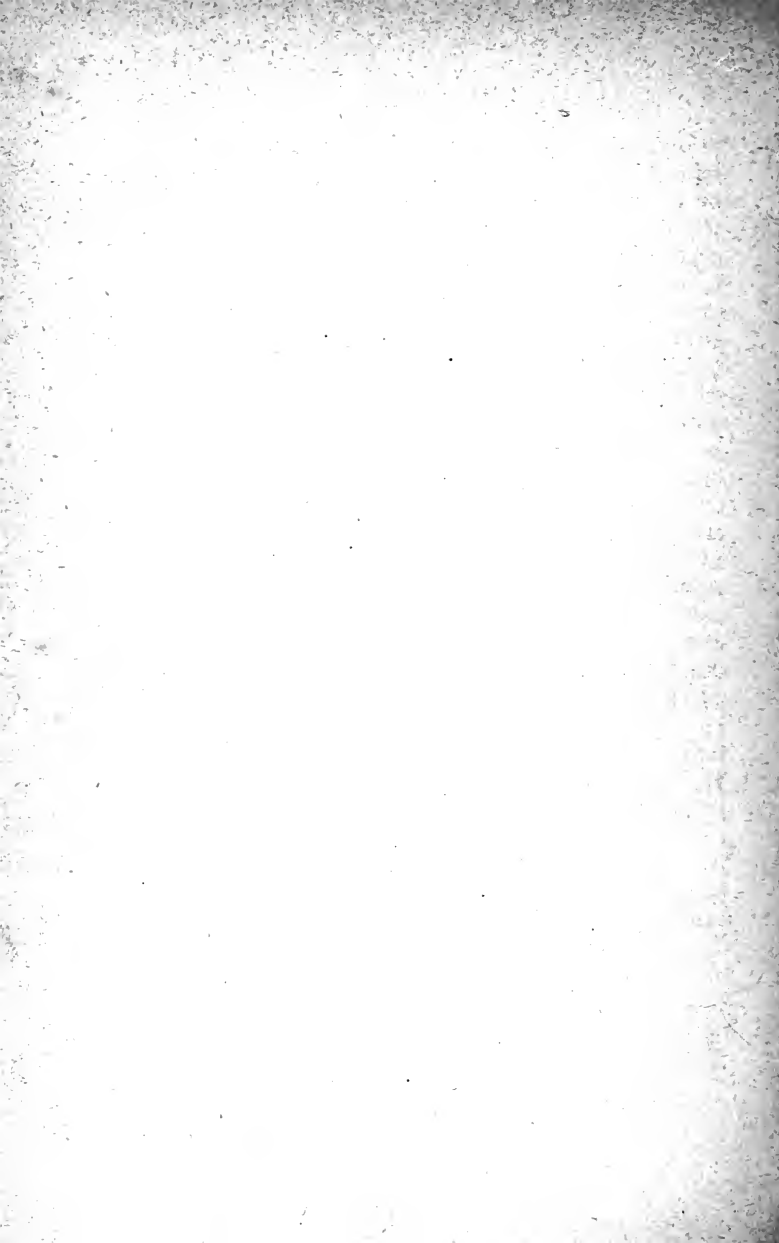
conditions which contain the elements of prosperity. At present, the only requisite quality which our brethren possess, or adequately fulfil, is that of the possession of capital and that they are asked to give, not as gift, but as remunerative investment. This, to say the least of it, is a by no means injudicious way of appealing to our feelings. We can place some of our *protégés*, our brethren in Palestine, in positions where they can be self-supporting, and teach them, at the same time, the industry which led to the rise of the nation ; for, in the first instance, Hebraic prosperity took its rise in agricultural power of application and technical knowledge. The scheme of Jacob and the peeled sticks and rods is thought by some to show evidence of acquaintance with the highest forms of animal breeding and physiology, while others attribute it, perhaps, with more show of reason, to the miraculous interposition of Providence. We were an agricultural people and we shall become so again. The enormous extension of American industry and commerce has taken its origin in cultivation of farming, notably during the present year. A nation always begins by producing food-stuffs, and prospering in that, goes on to manufactures. It would be a great elevation of the Jewish character in the eyes of the world at large, could they prove themselves capable of conducting a colony, harmoniously and reputably, under the present lawless conditions of Ottoman rule. It would be a peaceful triumph worthy of the days of the Messiah, when all shall be peace. Even now, of their own accord, our brethren of Palestine are beginning to show that they appreciate the advantages to be gained from agricultural industry, as the letter of the same correspondent reporting Sir Henry Layard's conversation, which is in the highest degree interesting and important, amply proves.

Without being able to promise Mr. Oliphant our full support until we are in possession of all details of govern-

ment, and of the knowledge of the individuals in whom the local government is to be vested, we can go so far as to say that, up to the present, the scheme recommends itself strongly to the consideration of all earnest and sincere Jews. We shall watch its complete development with intense interest and watchful anxiety.

Almost coincidentally with the publication of Mr. Oliphant's plans comes the scheme of Mr. Cazalet, exposed at length in our leader of the 12th ult. It seems strange, and yet most reassuring, that two men of culture and thought have hit upon a similar scheme for the regeneration of Palestine and Syria. There are persons who think that the restoration is to be brought about by a supernatural *coup de théâtre*, and that it cannot be accomplished without the intervention of startling and directly apparent miraculous means. The ways of Providence are inscrutable, and much that appears to us merely the result of natural evolution, may be, although not clearly visible, the silent working of the Great Power. There are many who believe that miracles are daily performed, and it cannot be said that their theories are utterly untenable. There is no reason why all the prophecies, in which the vast majority of us devoutly believe, may not be fulfilled in an apparently natural and consequent manner. It is not our purpose to give any undue importance to Mr. Oliphant's scheme. It may be found not to hold water on close examination, but, on the other hand, it may be productive of vast and singular benefit. Mr. Oliphant avowedly belongs to no existing religious denomination. He has no religious motives, in the conventional sense of the term. Christianity is to him of as little consequence as Judaism. He is a politician with a theory to carry out and nothing more. Yet the least likely of us may be the instrument of Providence, and the least religious be guided by the Hand of God.

Heaven may lead a man of great intelligence, but of little faith, to become the precursor of the Messiah who is to be, according to our belief, but a man of marvellous intelligence and power of influence and organization. Exceptionally superior qualities of mind may, not improbably be the result of the inspiration of God. King Solomon, under whose reign only were the Jews completely united was but a man, even endowed with human failings in the highest and most animal degree. May not the Messiah, who is to unite all mankind in the common bond of an universal method of worship of the Creator, and thus to bestow peace on the world—for the majority of wars and dissensions are the outcome of religious and political difference—be but the Strong Man, strong-minded and strong-bodied ; the Canning whom Mr. Carlyle imagined with his faulty philology, but with true historical insight? Agricultural Colonies may not bring about the Restoration, but they cannot fail to benefit all who suffer from want of direction to their labours and from want of aliment. To wait for a miracle, directly visible, to assist in any work which may conduce to the great end, is to resemble children who, not strong enough to cast off parental leading strings and to assist in the Father's work, wait for Him to give them their daily bread, without doing aught to contribute, personally, to its obtention. To work and to pray is the surest means of accomplishing human aims, but to pray without work is to cast ourselves, indolently, on the mercy of Him, who has put before real workers, earnest and ennobling labour. *Laborare et orare.*



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